

THE  
L I F E  
OF THE LATE  
EARL OF CHESTERFIELD:  
OR, THE  
MAN OF THE WORLD.





THE  
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EARL of CHESTERFIELD:  
OR, THE  
MAN OF THE WORLD.

INCLUDING

His LORDSHIP'S principal SPEECHES in  
PARLIAMENT; his most admired ESSAYS  
in the Paper called THE WORLD; his  
POEMS; and the Substance of the SYSTEM  
of EDUCATION

DELIVERED IN A  
SERIES OF LETTERS TO HIS SON.

VOL. II.

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L O N D O N,

Printed for J. BEW, in Paternoster-Row

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THE  
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OF THE  
LATE  
BANK OF CHESTERFIELD

OR THE  
MAN OF THE WORLD

THE LONDON AND CHESTERFIELD  
BANKING COMPANY, LIMITED  
IN THE CITY OF LONDON  
AND IN THE COUNTY OF CHESTER



SHARES OF £100 EACH

VOL. II

LONDON

Printed for J. Baw, in Paternoster-Row

MDCCLXXXV

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T H E  
MAN of the WORLD;  
OR, THE  
LIFE OF THE LATE  
Earl of CHESTERFIELD.

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C H A P. VII.

*The third Part of the System of Education,  
delivered in a Series of Letters from the  
Earl of Chesterfield to his Son, with mo-  
ral and critical Observations.*

**H**IS Lordship having, in the two former parts, given his son such directions as are necessary to form the gentleman in general, taking care however always to mark Mr. Stanhope's destination, devotes this more particularly to the qualifications necessary for an orator in the senate, and a minister at foreign courts; he therefore begins with guarding his dear

VOL. II.

B

pupil



pupil against the vain distinctions of the schools, and other errors in study.

“ Pray let no quibbles of Lawyers, no refinements of Casuists,” says he, “ break into the plain notions of right and wrong, which every man’s right reason, and plain common-sense, suggests to him. To do as you would be done by, is the plain, sure, and undisputed rule of morality and justice. Stick to that ; and be convinced, that whatever breaks into it, in any degree, however speciously it may be turned, and however puzzling it may be to answer it, is, notwithstanding, false in itself, unjust, and criminal.

“ I do not know a crime in the world, which is not by the Casuists among the Jesuits (especially the twenty-four collected, I think, by Escobar) allowed, in some, or many cases, not to be criminal. The principles first laid down by them are often specious, the reasonings plausible ; but the conclusion always a lie : for it is contrary to that evident, and undeniable rule of justice, which I have mentioned above, of not doing to any one what you would not have him do to you. But, however, these refined pieces of casuistry and sophistry, being very convenient and welcome to people’s passions and appetites, they gladly accept the indulgence

gence, without desiring to detect the fallacy of the reasoning: and indeed many, I might say most, people, are not able to do it; which makes the publication of such quibblings and refinements the more pernicious.

“ I am no skilful Casuist, nor subtle Disputant; and yet I would undertake to justify, and qualify, the profession of a highwayman, step by step, and so plausibly, as to make many ignorant people embrace the profession, as an innocent, if not even a laudable one; and to puzzle people, of some degree of knowledge, to answer me point by point.

“ I have seen a book, entitled *Quidlibet ex Quolibet*, or the Art of making any thing out of any thing; which is not so difficult, as it would seem, if once one quits certain plain truths, obvious in gross to every understanding, in order to run after the ingenious refinements of warm imaginations and speculative reasonings. Doctor Berkeley, Bishop of Cloyne, a very worthy, ingenious, and learned man, has wrote a book to prove, that there is no such thing as Matter, and that nothing exists but in idea: that you and I only fancy ourselves eating, drinking, and sleeping; you at Leipzig, and I at London: that we think we have flesh and blood,

legs, arms, &c. but that we are only spirit. His arguments are, strictly speaking, unanswerable; but yet I am so far from being convinced by them, that I am determined to go on to eat and drink, and walk and ride, in order to keep that *matter*, which I so mistakenly imagine my body at present to consist of, in as good plight as possible. Common sense, (which, in truth, is very uncommon) is the best sense I know of: abide by it; it will counsel you best. Read and hear, for your amusement, ingenious systems, nice questions, subtilly agitated, with all the refinements that warm imaginations suggest; but consider them only as exercitations for the mind, and return always to settle with common-sense.

“It is the characteristic of a man of parts, and good judgment,” continues he, “to know, and give that degree of attention, that each object deserves. Whereas little minds mistake little objects for great ones, and lavish away upon the former, that time and attention which only the latter deserve. To such mistakes we owe the numerous and frivolous tribe of insect-mongers, shell-mongers, and pursuers and driers of butterflies, &c. The strong mind distinguishes, not only between the useful and the useless, but likewise



likewise between the useful and the curious. He applies himself intensely to the former ; he only amuses himself with the latter. Of this little sort of knowledge, which I have just hinted at, you will find, at least, as much as you need wish to know, in a superficial but pretty French book, entitled, *Speſtacle de la Nature* ; which will amuse you while you read it, and give you a ſufficient notion of the various parts of nature : I would adviſe you to read it, at leiſure hours. But that part of nature, which you have begun to ſtudy, with the *Reſtor magnificus*, is of much greater importance, and deſerves much more attention ; I mean Astronomy. The vaſt and immense planetary ſystem, the aſtoniſhing order and regularity of thoſe innumerable worlds, will open a ſcene to you, which not only deſerves your attention as a matter of curioſity, or rather aſtoniſhment ; but, ſtill more, as it will give you greater, and conſequently juſter ideas of that eternal and omnipotent Being, who contrived, made, and ſtill preſerves, that univerſe, than all the contemplation of this, comparatively, very little orb, which we at preſent inhabit, could poſſibly give you. Upon this ſubject, Monſieur Fontenelle's



*Pluralité des Mondes*, which you may read in two hours time, will both inform and please you."

The young gentleman going next to Italy, his Lordship gives him a few directions relative to the study of the arts most admired in that country.

"You are now in a musical country," says he, "where singing, fiddling, and piping, are not only the common topics of conversation, but almost the principal objects of attention; I cannot help cautioning you against giving into those (I will call them illiberal) pleasures, (though music is commonly reckoned one of the liberal arts) to the degree that most of your countrymen do, when they travel in Italy. If you love music, hear it; go to operas, concerts, and pay fiddlers to play to you; but I insist upon your neither piping nor fiddling yourself. It puts a gentleman in a very frivolous, contemptible light; brings him into a great deal of bad company; and takes up a great deal of time, which might be much better employed. Few things would mortify me more, than to see you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth."

Will not the scrapers of catgut be apt  
to

to call in question his Lordship's ear, if not his taste?—He is more favourable to the other elegant arts.

“ It is very right,” observes he, “ that you should have some idea of the military, and a good taste in civil architecture, as they are frequent subjects of conversation; and you may very soon learn as much as you need know of either. If you read about one-third of Palladio's Book of Architecture, with some skilful person, and then, with that person, examine the best buildings by those rules, you will know the different proportions of the different Orders; the several diameters of their columns; their intercolumniations, their several uses, &c. The Corinthian Order is chiefly used in magnificent buildings, where ornament and decoration are the principal objects; the Doric is calculated for strength; and the Ionic partakes of the Doric strength and of the Corinthian ornaments. The Composite and the Tuscan Orders are more modern, and were unknown to the Greeks: the one is too light, the other too clumsy. You may soon be acquainted with the considerable parts of Civil Architecture; and for the minute and mechanical parts of it, leave them to masons, bricklayers, and Lord Burlington;

who has, to a certain degree, lessened himself, by knowing them too well. Observe the same method as to Military Architecture : understand the terms ; know the general rules, and then see them in execution with some skilful person. Go with some Engineer or old Officer, and view, with care, the real fortifications of some strong place ; and you will get a clearer idea of Bastions, Half-moons, Horn-Works, Ravelins, Glacis, &c. than all the masters in the world could give upon paper. And thus much I would, by all means, have you know, of both Civil and Military Architecture.

“ I would also,” adds he, “ have you acquire a liberal taste of the two liberal arts of Painting and Sculpture ; but without descending into those *minuties*, which our modern Virtuosi most affectedly dwell upon. A taste of Sculpture and Painting is, in my mind, as becoming, as a taste of fiddling and piping is unbecoming a man of fashion. Observe the great parts attentively ; see if nature be truly represented ; if the passions are strongly expressed ; if the characters are preserved ; and leave the trifling parts, with their little jargon, to affected puppies.”

From the elegant arts, his Lordship descends to the article of dress ; and with propriety.



“ Your dress,” says he, “ (as insignificant a thing as dress is in itself) is now become an object worthy of some attention; for, I confess, I cannot help forming some opinion of a man’s sense and character from his dress; and, I believe, most people do, as well as myself. Any affectation whatsoever, in dress, implies, in my mind, a flaw in the understanding. Most of our young fellows, here, display some character or other by their dress; some affect the tremendous, and wear a great and fiercely cocked hat, an enormous sword, a short waistcoat, and a black cravat: these I should be almost tempted to swear the peace against, in my own defence, if I were not convinced that they are but meek asses in lions skins. Others go in brown frocks, leather breeches, great oaken cudgels in their hands, their hats uncocked, and their hair unpowdered; and imitate grooms, stage coachmen, and country bumpkins, so well in their outsides, that I do not make the least doubt of their resembling them equally in their insides.

“ A man of sense carefully avoids any particular character in his dress; he is accurately clean for his own sake; but all the rest is for other people’s. He dresses as well, and in the same manner, as the



people of sense and fashion of the place where he is. If he dresses better, as he thinks, that is, more than they, he is a fop; if he dresses worse, he is unpardonably negligent: but, of the two, I would rather have a young fellow too much than too little dressed; the excess on that side will wear off, with a little age and reflection; but if he is negligent at twenty, he will be a sloven at forty, and stink at fifty years old. Dress yourself fine, where others are fine; and plain, where others are plain; but take care always, that your clothes are well made, and fit you, for otherwise they will give you a very awkward air. When you are once well dressed for the day, think no more of it afterwards; and, without any stiffness for fear of discomposing that dress, let all your motions be as easy and natural, as if you had no clothes on at all:—So much for dress, which I maintain to be a thing of consequence in the polite world.

“As to Manners, Good-breeding, and the Graces,” adds he, “I have so often entertained you upon those important subjects, that I can add nothing to what I have formerly said. Your own good sense will suggest to you the substance of them; and observation, experience, and good company, the several modes of them.

Yours

Your great vivacity, which I hear of from many people, will be no hindrance to your pleasing in good company; on the contrary, will be of use to you, if tempered by Good-breeding, and accompanied by the Graces. But then, I suppose your vivacity to be a vivacity of parts, and not a constitutional restlessness; for the most disagreeable composition that I know, in the world, is that of strong animal spirits, with a cold genius. Such a fellow is troublesomely active, frivolously busy, foolishly lively; talks much, with little meaning, and laughs more, with less reason; whereas, in my opinion, a warm and lively genius, with a cool constitution, is the perfection of human nature."

Why may not a warm constitution, well regulated, be as much for the honour of human nature?—Without effort, there can be no virtue, and seldom genius without passions. From this, and several other of his Lordship's remarks, particularly what relates to the ladies, I should not be surpris'd if his female readers were tempted to accuse him of frigidity.

The transition from dress to expence was natural and easy, and his Lordship takes care to make the most of it, by unit-

ing lessons of order and oeconomy, with his exhortations against profusion.

“ Now that you are going a little more into the world,” continues he, “ I will take this occasion to explain my intentions as to your future expences, that you may know what you have to expect from me, and make your plan accordingly. I shall neither deny nor grudge you any money, that may be necessary, for either your improvement or your pleasures; I mean, the pleasures of a rational Being. Under the head of Improvement, I mean the best Books, and the best Masters, cost what they will; I also mean, all the expence of lodgings, coach, dress, servants, &c. which, according to the several places where you may be, shall be respectively necessary, to enable you to keep the best company. Under the head of rational Pleasures, I comprehend, First, proper charities, to real and compassionate objects of it; Secondly, proper presents, to those to whom you are obliged, or whom you desire to oblige; Thirdly, a conformity of expence to that of the company which you keep; as in public spectacles; your share of little entertainments; a few pistoles at games of mere commerce; and other incidental calls of good company.

“ The



“ The only two articles, which I will never supply, are, the profusion of low riot, and the idle lavishness of negligence and laziness. A fool squanders away, without credit or advantage to himself, more than a man of sense spends with both. The latter employs his money as he does his time, and never spends a shilling of the one, nor a minute of the other, but in something that is either useful or rationally pleasing to himself or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withstand the charms of a toy-shop: snuff-boxes, watches, heads of canes, &c. are his destruction. His servants and tradesmen conspire with his own indolence, to cheat him; and, in a very little time, he is astonished, in the midst of all the ridiculous superfluities, to find himself in want of all the real comforts and necessities of life.

“ Without care and method, the largest fortune will not, and with them, almost the smallest will, supply all necessary expences. As far as you can possibly, pay ready money for every thing you buy, and avoid bills. Pay that money too yourself, and not thorough the hands of any servant; who always either stipulates poundage, or requires a present for his  
good



good word, as they call it. Where you must have bills (as for meat and drink, clothes, &c.) pay them regularly every month, and with your own hand. Never, from a mistaken œconomy, buy a thing you do not want, because it is cheap ; or, from a silly pride, because it is dear. Keep an account, in a book, of all that you receive, and of all that you pay ; for no man who knows what he receives, and what he pays, ever runs out. I do not mean that you should keep an account of the shillings and half crowns which you may spend in chair-hire, operas, &c. they are unworthy of the time, and of the ink, that they would consume ; leave such *minuties* to dull, penny-wise fellows : but remember, in œconomy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones. A strong mind sees things in their true proportions : a weak one views them thorough a magnifying medium ; which, like the microscope, makes an elephant of a flea ; magnifies all little objects, but cannot receive great ones.

“ I have known many a man pass for a miser, by saving a penny, and wrangling for two pence, who was undoing himself, at the same time, by living above his income

come, and not attending to essential articles, which were above his *portée*. The sure characteristic of a sound and strong mind, is, to find, in every thing, those certain bounds, *quos ultra citraque nequit consistere rectum*. These boundaries are marked out by a very fine line, which only good sense and attention can discover; it is much too fine for vulgar eyes. In Manners, this line is Good-breeding; beyond it, is troublesome ceremony; short of it, is unbecoming negligence and inattention. In Morals, it divides ostentatious Puritanism, from criminal Relaxation. In Religion, Superstition from Impiety; and, in short, every virtue from its kindred vice or weakness.—I think you have sense enough to discover the line: keep it always in your eye, and learn to walk upon it; rest upon Mr. Harte, and he will poize you, till you are able to go alone. By the way, there are fewer people who walk well upon that line, than upon the slack rope; and therefore, a good performer shines so much the more.”

His Lordship next encounters the Hydra prejudice, and introduces his arguments with an account of his own errors.

“You are now come to an age capable of reflection,” observes he, “and I hope you will do, what, however, few people at your age

age do: exert it, for your own sake, in the search of truth and sound knowledge. I will confess (for I am not unwilling to discover my secrets to you) that it is not many years since I have presumed to reflect for myself. Till sixteen or seventeen, I had no reflection; and, for many years after that, I made no use of what I had. I adopted the notions of the books I read, or the company I kept, without examining whether they were just or not; and I rather chose to run the risk of easy error, than to take the time and trouble of investigating truth. Thus, partly from laziness, partly from dissipation, and partly from the *mauvaise honte* of rejecting fashionable notions, I was (as I have since found) hurried away by prejudices, instead of being guided by reason; and quietly cherished error, instead of seeking for truth. But, since I have taken the trouble of reasoning for myself, and have had the courage to own that I do so, you cannot imagine how much my notions of things are altered, and in how different a light I now see them, from that in which I formerly viewed them, through the deceitful medium of prejudice or authority. Nay, I may possibly still retain many errors, which, from long habit, have perhaps grown into real opinions; for it is very



very difficult to distinguish habits, early acquired and long entertained, from the result of our reason and reflection.

“ Use and assert your own reason; reflect, examine, and analyse every thing, in order to form a sound and mature judgment; let no *στος εφ'α* impose upon your understanding, mislead your actions, or dictate your conversation. Be early, what, if you are not, you will, when too late, wish you had been. Consult your reason betimes: I do not say, that it will always prove an unerring guide; for human reason is not infallible: but it will prove the least erring guide that you can follow. Books and conversation may assist it; but adopt neither, blindly and implicitly: try both by that best rule, which God has given to direct us, Reason. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be said to think; their notions are almost all adoptive; and, in general, I believe it is better that it should be so; as such common prejudices contributed more to order and quiet, than their own separate reasonings would do, uncultivated and unimproved as they are. We have many of those useful prejudices in this country, which I should be very sorry to see removed. The good Protestant



testant conviction, that the Pope is both Antichrist and the Whore of Babylon, is a more effectual preservative in this country against popery, than all the solid and unanswerable arguments of Chillingworth.

“ The idle story of the Pretender’s having been introduced in a warming-pan, into the Queen’s bed, though as destitute of all probability as of all foundation, has been much more prejudicial to the cause of Jacobitism, than all that Mr. Locke and others have written, to show the unreasonableness and absurdity of the doctrines of indefeasible hereditary right, and unlimited passive obedience. And that silly, sanguine notion, which is firmly entertained here, that one Englishman can beat three Frenchmen, encourages, and has so enabled, one Englishman, in reality, to beat two.

“ A Frenchman ventures his life with *pour l’honneur du Roi*; were you to change the object which he has been taught to have in view, and tell him that it was *pour le bien de la Patrie*, he would probably run away. Such gross local prejudices prevail with the herd of mankind; and do not impose upon cultivated, informed, and reflecting minds: but then there are notions equally false, though not  
so

so glaringly absurd, which are entertained by people of superior and improved understandings, merely for want of the necessary pains to investigate, the proper attention to examine, and the penetration requisite to determine the truth. Those are the prejudices which I would have you guard against, by a manly exertion and attention of your reasoning faculty. To mention one instance, of a thousand that I could give you—It is a general prejudice, and has been propagated for these sixteen hundred years, that Arts and Sciences cannot flourish under an absolute government; and that genius must necessarily be cramped, where freedom is restrained. This sounds plausible, but is false in fact. Mechanic arts, as agriculture, manufactures, &c. will indeed be discouraged, where the profits and property are, from the nature of the government, insecure. But why the despotism of a government should cramp the genius of a mathematician, an astronomer, a poet, or an orator, I confess I never could discover. It may indeed deprive the poet, or the orator, of the liberty of treating of certain subjects in the manner they would wish; but it leaves them subjects enough to exert genius upon, if they have it."

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This reasoning is by no means conclusive, with respect to poetry and oratory at least : the consciousness of being at liberty to treat every subject with freedom, can only give that boldness and fire of genius which characterises the true poet ; the muse sickens at the very idea of constraint, and the orator can only find a proper stimulus, and proper objects for the exercise of his talents in a popular assembly, where national affairs are agitated without fear, and without controul, and where the applause of a nation, its honours, and its employments are his reward.

From combating prejudice, his lordship very wisely proceeds to arm his son against the influence of example.

“ Ill example,” say he, “ is of itself dangerous enough ; but those who give it, seldom stop there ; they add their infamous exhortations and invitations ; and, if they fail, they have recourse to ridicule ; which is harder for one of your age and inexperience to withstand, than either of the former. Be upon your guard, therefore, against these batteries, which will all be played upon you.

“ There is commonly, in young people, a facility that makes them unwilling to refuse



refuse any thing that is asked of them ; *a mauvaise honte*, that makes them ashamed to refuse ; and, at the same time, an ambition of pleasing and shining in the company they keep ; these several causes produce the best effect in good company, but the worst in bad. If people had no vices but their own, few would have so many as they have. For my own part, I would sooner wear other people's clothes than their vices ; and they would sit upon me just as well. I hope you will have none ; but, if ever you have, I beg, at least, they may be all your own. Vices of adoption are, of all others, the most disgraceful and unpardonable."

What follows is intended to deter his son from keeping company with his countrymen abroad, and is a severe satire on the young English gentlemen of those times.

" There are degrees in vices, as well as in virtues ; and I must do my countrymen the justice to say, that they generally take their vices in the lowest degree. Their gallantry is the infamous mean debauchery of stews, justly attended and rewarded by the loss of their health, as well as their character. Their pleasures of the table end in beastly drunkenness, low riot, broken windows, and very often (as they well



well deserve) broken bones. They game, for the sake of the vice, not of the amusement, and therefore carry it to excess; undo, or are undone by, their companions. By such conduct, and in such company, abroad, they come home, the unimproved, illiberal, and ungentleman-like creatures, that one daily sees them; that is, in the Park, and in the streets, for one never meets them in good company; where they have neither manners to present themselves, nor merit to be received. But, with the manners of footmen and grooms, they assume their dress too; for you must have observed them in the streets here, in dirty blue frocks, with oaken sticks in their hands, and their hair greasy and unpowdered, tucked up under their hats of an enormous size."

How different from our present, bowing, smiling, powdered, painted race! They would have pleased his Lordship to a tittle in dress and address.

"Thus finished and adorned by their travels, they become the disturbers of playhouses; they break the windows, and commonly the landlords, of the taverns where they drink; and are at once the support, the terror, and the victims, of the bawdy-houses they frequent.—These poor mistaken people think they shine, and

so

so they do indeed; but it is as putrefaction shines, in the dark.

“ I am not now preaching to you, like an old fellow, upon either religious or moral texts; I am persuaded that you do not want the best instructions of that kind: but I am advising you as a friend, as a MAN of the WORLD, as one who would not have you old while you are young, but would have you take all the pleasures that reason points out, and that decency warrants. I will therefore suppose, for argument's-sake (for upon no other account can it be supposed) that all the vices above mentioned were perfectly innocent in themselves; they would still degrade, vilify, and sink those who practised them; would obstruct their rising in the world, by debasing their characters; and give them a low turn of mind and manners, absolutely inconsistent with their making any figure in upper life, and great business.

“ What I have now said, together with your own good sense, is, I hope, sufficient to arm you against the seduction, the invitations, or the profligate exhortations (for I cannot call them temptations) of those unfortunate young people. On the other hand, when they would engage you in these schemes, content yourself  
with

with a decent but steady refusal, avoid controversy upon such plain points. You are too young to convert them, and, I trust, too wise to be converted by them. Shun them, not only in reality, but even in appearance, if you would be well received in good company; for people will always be shy of receiving a man, who comes from a place where the plague rages, let him look ever so healthy.

“There are some expressions,” adds he, “both in French and English, and some characters, both in those two and in other countries, which have, I dare say, misled many young men to their ruin. *Une bon-nête débauche, une jolie débauche; an agree-able rake, a man of pleasure.* Do not think that this means debauchery and profligacy: nothing like it. It means, at most, the accidental and unfrequent irregularities of youth and vivacity, in opposition to dulness, formality, and want of spirit. *A commerce gallant*, insensibly formed with a woman of fashion; a glass of wine or two too much, unwarily taken, in the warmth and joy of good company; or some innocent frolic, by which nobody is injured; are the utmost bounds of that life of pleasure, which a man of sense and decency, who has a regard for his character, will allow himself, or be allowed by others.



others. Those who transgress them, in the hopes of shining, miss their aim, and become infamous, or at least contemptible."

After telling his son what to avoid, the Earl of Chesterfield returns, as usual, to teach him what he should practise, with his wonted sagacity and knowledge of the world.

"Flattering people behind their backs," says he, "in presence of those, who, to make their own court, much more than for your sake, will not fail to repeat, and even amplify the praise, to the party concerned, is an innocent piece of art. This is, of all flattery, the most pleasing, and consequently the most effectual. There are other, and many other inoffensive arts of this kind, which are necessary in the course of the world, and which he who practises the earliest, will please the most, and rise the soonest. The spirits and vivacity of youth are apt to neglect them as useless, or reject them as troublesome. But subsequent knowledge and experience of the world reminds us of their importance, commonly when it is too late. The principal of these things, is the mastery of one's temper, and that coolness of mind, and serenity of countenance, which hinders us from discovering, by words, ac-

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tions, or even looks, those passions or sentiments, by which we are inwardly moved or agitated ; and the discovery of which, gives cooler and abler people such infinite advantages over us, not only in great business, but in all the most common occurrences of life. A man who does not possess himself enough to hear disagreeable things, without visible marks of anger and change of countenance, or agreeable ones without sudden bursts of joy, and expansion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or please you by design, to catch unguarded words or looks ; by which he will easily decypher the secrets of your heart, of which you should keep the key yourself, and trust it with no man living. The latter will, by his absurdity, and without intending it, produce the same discoveries, of which other people will avail themselves.

“ You will say, possibly, that this coolness must be constitutional, and consequently does not depend upon the will : and I will allow that constitution has some power over us ; but I will maintain, too, that people very often, to excuse themselves, very unjustly accuse their constitutions. Care and reflection, if properly  
 7 used,

used, will get the better; and a man may as surely get a habit of letting his reason prevail over his constitution, as of letting, as most people do, the latter prevail over the former. If you find yourself subject to sudden starts of passion, or madness, (for I see no difference between them, but in their duration) resolve within yourself, at least, never to speak one word, while you feel that emotion within you. Determine, too, to keep your countenance as unmoved and unembarrassed as possible; which steadiness you may get a habit of, by constant attention.

“ I should desire nothing better, in any negotiation, than to have to do with one of these men of warm, quick passions; which I would take care to set in motion. By artful provocations, I would extort rash and unguarded expressions; and, by hinting at all the several things that I could suspect, infallibly discover the true one, by the alteration it occasioned in the countenance of the person. *Volto sciolto con pensieri stretti* (to be open in countenance, but close in mind), is a most useful maxim in business. It is so necessary at some games, such as *Berlan*, *Quinze*, &c. that a man who had not the command of his temper, and countenance, would infallibly be undone by those who

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had,

had, even though they played fair. Whereas, in business, you always play with sharpeners; to whom, at least, you should give no fair advantages."

His Lordship, sensible he was now treading on slippery ground, attempts a defence of dissimulation, by distinguishing it from simulation; but though his arguments are supported by two great authorities, and are, I believe, the best that could be produced on the subject, they are more sophistical than solid, more puzzling than convincing; and not, in my opinion, unanswerable: for it is impossible in many, nay, in most cases, to dissemble our intentions effectually without counterfeiting others, without simulating in some degree; and simulation is allowed to be a *stileto*, a weapon both unjust and unlawful.

"It may be objected," says he, "that I am now recommending dissimulation to you; I both own and justify it. It has been long said, *Qui nescit dissimulare nescit regnare*: I go still farther, and say, that without some dissimulation no business can be carried on at all. It is *simulation* that is false, mean, and criminal: that is the cunning which Lord Bacon calls, crooked or left-handed wisdom, and which is never made use of but by those who have  
not



not true wisdom. And the same great man says, that dissimulation is only to hide our own cards; whereas simulation is put on in order to look into other people's. Lord Bolingbroke, in his " Idea " of a patriot King," says, very justly, that simulation is a *stiletto*; not only an unjust but an unlawful weapon, and the use of it very rarely to be excused, never justified. Whereas dissimulation is a shield, as secrecy is armour; and it is no more possible to preserve secrecy in business, without some degree of dissimulation, than it is to succeed in business without secrecy. He goes on, and says, that those two arts, of dissimulation and secrecy, are like the alloy mingled with pure ore: a little is necessary, and will not debase the coin below its proper standard; but if more than that little be employed (that is, simulation and cunning) the coin loses its currency, and the coiner his credit.

" Make yourself absolute master, therefore," continues he, " of your temper, and your countenance, so far, at least, as that no visible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impossible; and, as a man of sense never attempts impossibilities, on one hand, on



the other, he is never discouraged by difficulties: on the contrary, he redoubles his industry and his diligence, he perseveres, and infallibly prevails at last. In any point, which prudence bids you pursue, and which a manifest utility attends, let difficulties only animate your industry, not deter you from the pursuit. If one way has failed, try another; be active, persevere, and you will conquer. Some people are to be reasoned, some flattered, some intimidated, and some teased into a thing; but, in general, all are to be brought into it at last, if skilfully applied to, properly managed, and indefatigably attacked in their several weak places. The time should likewise be judiciously chosen; every man has his *mollia tempora*, but that is far from being all day long; and you would chuse your time very ill, if you applied to a man about one business, when his head was full of another, or when his heart was full of grief, anger, or any other disagreeable sentiment.

“ In order to judge of the inside of others, study your own; for men in general are very much alike; and though one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends you, in others, will,

will, *mutatis mutandis*, engage, disgust, please, or offend others, in you. Observe, with the utmost attention, all the operations of your own mind, the nature of your passions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For instance; do you find yourself hurt and mortified, when another makes you feel his superiority, and your own inferiority, in knowledge, parts, rank, or fortune? You will certainly take great care not to make a person, whose good will, good word, interest, esteem, or friendship, you will gain, feel that superiority in you, in case you have it. If disagreeable insinuations, sly sneers, or repeated contradictions, tease and irritate you, would you use them, where you wished to engage and please? Surely not; and I hope you wish to engage and please, almost universally.

“ The temptation of saying a smart and witty thing, or *bon mot*; and the malicious applause with which it is commonly received; has made people who can say them, and, still oftner, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When such things, then, shall happen to be said

at your expence, (as sometimes they certainly will) reflect seriously upon the sentiments of uneasiness, anger, and resentment, which they excite in you; and consider whether it can be prudent, by the same means, to excite the same sentiment in others, against you. It is a decided folly, to lose a friend for a jest; but, in my mind, it is not a much less degree of folly, to make an enemy of an indifferent, and neutral person, for the sake of a *bon mot*. When things of this kind happen to be said of you, the most prudent way is to seem not to suppose that they are meant at you, but to dissemble and conceal whatever degree of anger you may feel inwardly; but, should they be so plain, that you cannot be supposed ignorant of their meaning, to join in the laugh of the company against yourself; acknowledge the hit to be a fair one, and the jest a good one, and play off the whole thing in seeming good-humour: but by no means reply in the same way; which only shows that you are hurt, and publishes the victory which you might have concealed. Should the thing said, indeed, injure your honour, or moral character, there is but one proper reply; which I hope you will never have occasion to make.

“ As

“ As the female part of the world has some influence, and often too much, over the male, your conduct, with regard to women, (I mean women of fashion, for I cannot suppose you capable of conversing with any others) deserve some share in your reflections. They are a numerous and loquacious body : their hatred would be more prejudicial, than their friendship can be advantageous to you. A general complaisance, and attention to that sex, is therefore established by custom, and certainly necessary. But where you would particularly please any one, whose situation, interest, or connections, can be of use to you, you must show particular preference. The least attentions please, the greatest charm them. The innocent, but pleasing flattery of their persons, however gross, is greedily swallowed, and kindly digested ; but a seeming regard for their understandings, a seeming desire of, and deference for, their advice, together with a seeming confidence in their moral virtues, turns their heads intirely in your favour. Nothing shocks them so much as the least appearance of that contempt, which they are apt to suspect men of entertaining of their capacities : and you may be very sure of gaining their friendship, if you seem to think it worth gain-  
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ing. Here, dissimulation is very often necessary, and even simulation sometimes allowable; which, as it pleases them, may be useful to you, and is injurious to nobody."

His Lordship always speaks disrespectfully of the women, for God knows what reason: would not the man, who should act up to the foregoing instructions, deserve the name of a *male coquette*?—and, instead of doing an injury to nobody, might he not ruin the peace of many a worthy woman?

The systematic instructions having been interrupted for a time, by Mr. Stanhope's indisposition, and other occasional matters, his Lordship recommences them thus:

"Let us resume our reflections upon Men, their characters, their manners; in a word, our reflections upon the World. They may help you to form yourself, and to know others. A knowledge very useful at all ages, very rare at yours: it seems as if it were nobody's business to communicate it to young men. Their Masters teach them, singly, the languages, or the sciences of their several departments; and are indeed generally incapable of teaching them the World: their Parents are often so too, or at least neglect doing

doing it ; either from avocations, indifference, or from an opinion, that throwing them into the world (as they call it) is the best way of teaching it them. This last notion is in a great degree true ; that is, the World can doubtless never be well known by theory ; practice is absolutely necessary : but, surely, it is of great use to a young man, before he sets out for that country, full of mazes, windings, and turnings, to have at least a general map of it, made by some experienced traveller.

“ There is a certain dignity of Manners absolutely necessary, to make even the most valuable character either respected or respectable.

“ Horse-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiscriminate familiarity, will sink both merit and knowledge into a degree of contempt. They compose at most a merry fellow, and a merry fellow was never yet a respectable man. Indiscriminate familiarity, either offends your superiors, or else dubbs you their dependent, and led captain. It gives your inferiors, just, but troublesome and improper claims of equality. A joker is near a-kin to a buffoon ; and neither of them is the least related to wit. Whoever is admitted or

fought for, in company, upon any other account than that of his merit and manners, is never respected there, but only made use of. We will have such-a-one, for he sings prettily; we will invite such-a-one to a ball, for he dances well; we will have such-a-one at supper, for he is always joking and laughing; we will ask another, because he plays deep at all games, or because he can drink a great deal. These are all vilifying distinctions, mortifying preferences, and exclude all ideas of esteem and regard. Whoever *is bad* (as it is called) in company, for the sake of any one thing singly, is singly that thing, and will never be considered in any other light; and consequently never respected, let his merits be what they will.

“ This dignity of Manners, which I recommended so much to you, is not only as different from pride, as true courage is from blustering, or true wit from joking; but is absolutely inconsistent with it; for nothing vilifies and degrades more than pride. The pretensions of the proud man, are oftener treated with sneer and contempt, than with indignation: as we offer ridiculously too little to a tradesman, who asks ridiculously too much for his goods; but we do not haggle with  
one

one who only asks a just and reasonable price.

“ Abject flattery and indiscriminate assentation degrade, as much as indiscriminate contradiction and noisy debate disgust. But a modest assertion of one's own opinion, and a complaisant acquiescence to other people's, preserve dignity.

“ Vulgar, low expressions, awkward motions and address, vilify, as they imply either a very low turn of mind, or low education and low company.

“ Frivolous curiosity about trifles, and a laborious attention to little objects, which neither require, nor deserve, a moment's thought, lower a man; who from thence is thought (and not unjustly) incapable of greater matters. Cardinal de Retz, very sagaciously, marked out Cardinal Chigi for a little mind, from the moment that he told him he had wrote three years with the same pen, and that it was an excellent good one still.

“ A certain degree of exterior seriousness in looks and motions, gives dignity, without excluding wit and decent cheerfulness, which are always serious themselves. A constant smirk upon the face, and a whiffling activity of the body, are strong indications of futility. Whoever  
is



is in a hurry, shows that the thing he is about is too big for him. Haste and hurry are very different things.

“ I have only mentioned some of those things which may, and do, in the opinion of the world, lower and sink characters, in other respects valuable enough ; but I have taken no notice of those that affect and sink the moral characters. They are sufficiently obvious. A man who has patiently been kicked, may as well pretend to courage, as a man, blasted by vices and crimes, may to dignity of any kind. But an exterior decency and dignity of manners, will even keep such a man longer from sinking, than otherwise he would be. of such consequence is the *το πρεπον*, even though affected and put on ! Pray read frequently, and with the utmost attention, nay get by heart if you can, that incomparable chapter in Cicero's Offices, upon the *το πρεπον*, or the *Decorum*. It contains whatever is necessary for the dignity of Manners.

“ In my next,” adds he, “ I will send you a general map of Courts ; a region yet unexplored by you ; but which you are one day to inhabit. The ways are generally crooked and full of turnings, sometimes strewed with flowers, sometimes choaked up with briars ; rotten  
ground

ground and deep pits frequently lie concealed under a smooth and pleasing surface : all the paths are slippery, and every slip is dangerous. Sense and discretion must accompany you at your first setting out ; but, notwithstanding those, till experience is your guide, you will every now and then step out of your way, or stumble."

The reflections on courts, that follow, are worthy of his Lordship's experience.

" Nothing in Courts," observes he, " is exactly as it appears to be ; often very different ; sometimes directly contrary. Interest, which is the real spring of every thing there, equally creates and dissolves friendships, produces and reconciles enmities ; or rather, allows of neither real friendships nor enmities ; for, as Dryden very justly observes, *Politicians neither love nor hate*. This is so true, that you may think you connect yourself with two friends to-day, and be obliged, to-morrow, to make your option between them as enemies : observe, therefore, such a degree of reserve with your friends, as not to put yourself in their power, if they should become your enemies ; and such a degree of moderation with your enemies,

as not to make it impossible for them to become your friends.

“ Courts are, unquestionably, the seats of Politeness and Good-breeding; were they not so, they would be the seats of slaughter and desolation. Those who now smile upon, and embrace, would affront and stab each other, if Manners did not interpose: but Ambition and Avarice, the two prevailing passions at Courts, found Dissimulation more effectual than Violence; and Dissimulation introduced that habit of Politeness, which distinguishes the Courtier from the Country Gentleman. In the former case, the strongest body would prevail; in the latter, the strongest mind.

“ A man of parts and efficiency need not flatter every body at Court; but he must take great care to offend no body personally; it being in the power of very many to hurt him, who cannot serve him. Homer supposes a chain let down from Jupiter to the earth, to connect him with Mortals. There is, at all courts, a chain, which connects the Prince, or the Minister, with the Page of the back-stairs, or the Chambermaid. The King's Wife, or Mistress, has an influence over him; a Lover has an influence over her; the  
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Chambermaid, or the Valet de Chambre, has an influence over both ; and so *ad infinitum*. You must, therefore, not break a link of that chain, by which you hope to climb up to the Prince.

“ You must renounce Courts, if you will not connive at Knaves, and tolerate Fools. Their number makes them considerable : you should as little quarrel, as connect yourself with either.

“ Whatever you say or do at Court, you may depend upon it, will be known. The business of most of those, who crowd levees and antichambers, being, to repeat all that they see or hear, and a great deal that they neither see nor hear, according as they are inclined to the persons concerned, or according to the wishes of those to whom they hope to make their court. Great caution is therefore necessary ; and if, to great caution, you can join seeming frankness and openness, you will unite what Machiavel reckons very difficult, but very necessary to be united ; *volto sciolto e pensieri stretti*.”

The earl of Chesterfield supposing his son now pretty well informed in most things, and pretty much what he would have him to be, except in the ornamental qualities, explains his intentions with regard to him ; recapitulates what he has  
said,



said, and what he has done ; enforces politeness by new arguments, and treats philosophically and methodically on the science of breeding.

“ From the time that you have had life,” says he, “ it has been the principal and favourite object of mine, to make you as perfect as the imperfections of human nature will allow : in this view, I have grudged no pains nor expence in your education ; convinced that Education, more than Nature, is the cause of that great difference which we see in the characters of men. While you were a child, I endeavoured to form your heart habitually to Virtue and Honour, before your understanding was capable of showing you their beauty and utility. Those principles, which you then got, like your grammar rules, only by rote, are now, I am persuaded, fixed and confirmed by reason. And indeed they are so plain and clear, that they require but a very moderate degree of understanding, either to comprehend or practise them. Lord Shaftesbury says, very prettily, that he would be virtuous for his own sake, though nobody were to know it ; as he would be clean for his own sake, though nobody were to see him. I have therefore, since you have had the use of your reason, never  
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written to you upon those subjects: they speak best for themselves; and I should, now, just as soon think of warning you gravely not to fall into the dirt or the fire, as into dishonour or vice. This view of mine, I consider as fully attained. My next object was, found and useful Learning. My own care first, Mr. Harte's afterwards, and *of late* (I will own it to your praise) your own application, have more than answered my expectations in that particular; and, I have reason to believe, will answer even my wishes. All that remains for me then to wish, to recommend, to inculcate, to order, and to insist upon, is Good-breeding; without which, all your other qualifications will be lame, unadorned, and, to a certain degree, unavailing. And here I fear, and have too much reason to believe, that you are greatly deficient."

He therefore enters regularly into the subject, with a definition.

"A friend of yours and mine has very justly defined Good-breeding to be, *the result of much good-sense, some good-nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them.* Taking this for granted, (as I think it cannot be disputed) it is astonishing to me, that any body, who has  
good-

good-sense and good-nature (and I believe you have both) can essentially fail in good-breeding. As to the modes of it, indeed, they vary according to persons, and places, and circumstances; and are only to be acquired by observation and experience; but the substance of it is every where, and eternally the same. Good manners are, to particular societies, what good morals are to society in general; their cement, and their security. And, as laws are enacted to enforce good morals, or at least to prevent the ill effects of bad ones; so there are certain rules of civility, universally implied and received, to enforce good manners, and punish bad ones. And indeed there seems to me to be less difference, both between the crimes and between the punishments, than at first one would imagine. The immoral man, who invades another man's property, is justly hanged for it; and the ill-bred man, who, by his ill manners, invades and disturbs the quiet and comforts of private life, is by common consent as justly banished society. Mutual complaisances, attentions, and sacrifices of little conveniencies, are as natural an implied contract between civilized people, as protection and obedience are between Kings and subjects: whoever, in either case, violates that contract,

fact, justly forfeits all advantages arising from it. For my own part, I really think, that, next to the consciousness of doing a good action, that of doing a civil one is the most pleasing: and the epithet which I should covet the most, next to that of Aristides, would be that of well-bred.— Thus much for Good-breeding in general. I will now consider some of the various modes and degrees of it.

“ Very few, scarcely any, are wanting in the respect which they should shew to those whom they acknowledge to be infinitely their superiors; such as Crowned Heads, Princes, and public persons of distinguished and eminent posts. It is the manner of showing that respect which is different. The man of fashion, and of the world, expresses it in its fullest extent; but naturally easily, and without concern: whereas a man, who is not used to keep good company, expresses it awkwardly; one sees that he is not used to it, and that it costs him a great deal: but I never saw the worst-bred man living, guilty of lolling, whistling, scratching his head, and such like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to is, to show that respect, which every body means to show, in an easy, unembarrassed,  
and



and graceful manner. This is what observation and experience must teach you.

“ In mixed companies, whoever is admitted to make part of them, is, for the time at least, supposed to be upon a footing of equality with the rest; and, consequently, as there is no one principal object of awe and respect, people are apt to take a greater latitude in their behaviour, and to be less upon their guard; and so they may, provided it be within certain bounds, which are upon no occasion to be transgressed. But, upon these occasions, though no one is intitled to distinguished marks of respect, every one claims, and very justly, every mark of civility and good-breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully or frivolously, it is worse than rudeness, it is brutality, to show him, by a manifest inattention to what he says, that you think him a fool or a blockhead, and not worth hearing. It is much more so with regard to women; who, of whatever rank they are, are intitled, in consideration of their sex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims, and even impertinencies, must be  
officiously

officiously attended to, flattered, and, if possible, guessed at and anticipated, by a well-bred man. You must never usurp to yourself those conveniencies and *agrémens* which are of common right; such as the best places, the best dishes, &c. but, on the contrary, always decline them yourself, and offer them to others; who, in their turns, will offer them to you: so that, upon the whole, you will, in your turn, enjoy your share of your common right. It would be endless for me to enumerate all the particular instances in which a well-bred man shows his good-breeding in good company; and it would be injurious to you to suppose, that your own good-sense will not point them out to you; and then your own good-nature will recommend, and your self-interest enforce the practice."

The observations that follow, upon the degree of good-breeding necessary between familiar friends, husbands and wives, parents and children, deserve the utmost attention: they are upon a subject of universal concern; they are equally applicable to all conditions; and a due observance of that decent good-breeding which they inculcate, would contribute much to the happiness of mankind.

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“ There is a third sort of good-breeding,” adds he, “ in which people are the most apt to fail, from a very mistaken notion that they cannot fail at all. I mean, with regard to one’s most familiar friends and acquaintances, or those who really are our inferiors ; and there, undoubtedly, a greater degree of ease is not only allowed, but proper, and contributes much to the comforts of a private, social life. But that ease and freedom have their bounds too, which must by no means be violated. A certain degree of negligence and carelessness becomes injurious and insulting, from the real or supposed inferiority of the persons : and that delightful liberty of conversation among a few friends, is soon destroyed, as liberty often has been, by being carried to licentiousness. But example explains things best, and I will put a pretty strong case. Suppose you and me alone together ; I believe you will allow that I have as good a right to unlimited freedom in your company, as either you or I can possibly have in any other ; and I am apt to believe, too, that you would indulge me in that freedom, as far as any body would. But, notwithstanding this, do you imagine that I should think there were no bounds to that freedom ? I assure you, I should not think so ;

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and I take myself to be as much tied down by a certain degree of good manners to you, as by other degrees of them to other people. Were I to show you, by a manifest inattention to what you said to me, that I was thinking of something else the whole time; were I to yawn extremely, snore, or break wind, in your company, I should think that I behaved myself to you like a beast, and should not expect that you would care to frequent me. No. The most familiar and intimate habitudes, connections, and friendships, require a degree of good-breeding, both to preserve and cement them. If ever a man and his wife, or a man and his mistress, who pass nights as well as days together, absolutely lay aside all good-breeding, their intimacy will soon degenerate into a coarse familiarity, infallibly productive of contempt or disgust. The best of us have our bad sides; and it is as imprudent, as it is ill-bred, to exhibit them. I shall certainly not use ceremony with you; it would be mis-placed between us: but I shall certainly observe that degree of good-breeding with you, which is, in the first place, decent, and which, I am sure, is absolutely necessary to make us like one another's company long.



“ I will say no more, now, upon this important subject of good-breeding ; upon which I have already dwelt too long, it may be, for one letter ; and upon which I shall frequently refresh your memory hereafter : but I will conclude with these axioms.

“ That the deepest learning, without good-breeding, is unwelcome and tiresome pedantry, and of use no where but in a man's own closet : and consequently of little or no use at all.

“ That a man, who is not perfectly well-bred, is unfit for good company, and unwelcome in it ; will consequently dislike it soon, afterwards renounce it ; and be reduced to solitude, or, what is worse, low and bad company.

“ That a man, who is not well bred, is full as unfit for business as for company.

“ Make then, my dear child, I conjure you, Good-breeding the great object of your thoughts and actions, at least half the day. Observe carefully the behaviour and manners of those who are distinguished by their good-breeding ; imitate, nay, endeavour to excel, that you may at least reach them ; and be convinced that good-breeding is, to all worldly qualifications, what charity is to all Christian virtues.

Observe how it adorns merit, and how often it covers the want of it. May you wear it to adorn, and not to cover you !”

He resumes the subject thus :

“ There is a natural Good-breeding, which occurs to every man of common sense, and is practised by every man of common good-nature. This good-breeding is general, independent of modes ; and consists in endeavours to please and oblige our fellow-creatures by all good offices, short of moral duties. This will be practised by a good-natured American savage, as essentially as by the best bred European. But then, I do not take it to extend to the sacrifice of our own conveniences, for the sake of other people’s. Utility introduced this second sort of good-breeding, as it introduced commerce ; and established a truck of the little *agrémens* and pleasures of life. I sacrifice such a conveniency to you, you sacrifice another to me ; this commerce circulates, and every individual finds his account in it upon the whole.

“ The third sort of good-breeding is local, and is variously modified, in not only different countries, but in different towns of the same country. But it must be founded upon the two former sorts : they are the matter ; to which, in this

case, Fashion and Custom only give the different shapes and impressions. Whoever has the two first sorts, will easily acquire this third sort of good-breeding, which depends singly upon attention and observation. It is properly the polish, the lustre, the last finishing strokes, of good-breeding. It is to be found only in Capitals, and even there it varies: the good-breeding of Rome differing, in some things, from that of Paris; that of Paris, in others, from that of Madrid; and that of Madrid, in many things, from that of London. A man of sense, therefore, carefully attends to the local manners of the respective places where he is, and takes for his models those persons whom he observes to be at the head of the fashion and good-breeding. He watches how they address themselves to their superiors, how they accost their equals, and how they treat their inferiors; and lets none of those little niceties escape him; which are to good-breeding, what the last delicate and masterly touches are to a good picture; and which the vulgar have no notion of, but by which good judges distinguish the master. He attends even to their air, dress, and motions, and imitates them liberally, and not servilely; he copies, but does not mimic. These personal

nal Graces are of very great consequence. They anticipate the sentiments, before merit can engage the understanding; they captivate the heart, and give rise, I believe, to the extravagant notions of Charms and Philters. Their effects were so surprising, that they were reckoned supernatural. The most graceful and best-bred men, and the handsomest and genteelest women, give the most Philters; and, as I verily believe, without the least assistance of the devil."

What follows is somewhat personal, but is still sufficiently connected with the system to make part of it.

"Pray be not only well dressed," says his lordship, "but shining in your dress; let it have *du brillant*; I do not mean by a clumsy load of gold and silver, but by the taste and fashion of it. The women like, and require it; they think it an attention due to them: but, on the other hand, if your motions and carriage are not graceful, genteel, and natural, your fine clothes will only display your awkwardness the more. But I am unwilling to suppose you still awkward; for surely, by this time, you must have caught a good air in good company. When you went from hence you were not naturally awkward; but your awkwardness was ad-



ventitious and Westmonasterial. Leipzig, I apprehend, is not the seat of the Graces; and I presume you acquired none there. But now, [he was at Rome] if you will be pleased to observe what people of the first fashion do with their legs and arms, heads and bodies, you will reduce yours to certain decent laws of motion. You danced pretty well here, and ought to dance very well before you come home; for what one is obliged to do sometimes, one ought to be able to do well. Besides, *la belle danse donne du brillant à un jeune homme*. And you should endeavour to shine. A calm serenity, negative merit and Graces, do not become your age. You should be *alerte, adroit, vif*; be wanted, talked of, impatiently expected, and unwillingly parted with in company. I should be glad to hear half a dozen women of fashion say, *Ou est donc le petit Stanhope? Que ne vient-il? Il faut avouer qu'il est aimable*. All this I do not mean singly with regard to women as the principal object; but with regard to men, and with a view of your making yourself considerable. For, with very small variations, the same things that please women please men: and a man, whose manners are softened and polished by women of fashion, and who is formed by them to an habitual attention and complaisance,

plaisance, will please, engage, and connect men, much easier and more than he would otherwise.

“ You must be sensible,” adds he, “ that you cannot rise in the world, without forming connections, and engaging different characters to conspire in your point. You must make them your dependents, without their knowing it, and dictate to them while you seem to be directed by them. Those necessary connections can never be formed, or preserved, but by an uninterrupted series of complaisance, attentions, politeness, and some constraint. You must engage their hearts, if you would have their support; you must watch the *mollia tempora*, and captivate them by the *agrémens*, and charms of conversation. People will not be called out to your service, only when you want them; and if you expect to receive strength from them, they must receive either pleasure or advantage from you. Consider, therefore, your own situation in every particular, and judge whether it is not essentially your interest, by your own good-breeding to others, to secure theirs to you: and that, let me assure you, is the only way of doing it; for people will repay, and with interest too, inattention with inattention, neglect with neglect, and ill manners with

worse ; which may engage you in very disagreeable affairs.

“ In the next place, your profession requires, more than any other, the nicest and most distinguished good breeding. You will negotiate with very little success, if you do not, previously, by your manners, conciliate and engage the affections of those with whom you are to negotiate. Can you ever get into the confidence and the secrets of the Courts, where you may happen to reside, if you have not those pleasing, insinuating manners, which alone can procure them ? Upon my word, I do not say too much, when I say, that superior good-breeding, insinuating manners, and genteel address, are half your business. Your Knowledge will have but very little influence upon the mind, if your Manners prejudice the heart against you ; but, on the other hand, how easily will you *dupe* the understanding, where you have first engaged the heart ? And hearts are, by no means, to be gained by that mere common civility, which every body practises. Bowing again to those who bow to you, answering drily those who speak to you, and saying nothing offensive to any body, is such negative good-breeding, that it is only not being a brute ; as it would be but a very poor commendation  
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of any man's cleanliness, to say, that he did not stink. It is an active, chearful, officious, seducing good-breeding, that must gain you the good-will and first sentiments of the men, and the affections of the women. You must carefully watch and attend to their passions, their tastes, their little humours and weaknesses, and *aller au devant*. You must do it, at the same time, with alacrity and *empressement*, and not as if you graciously condescended to humour their weaknesses.

“ For instance ; suppose you invited any body to dine or sup with you, you ought to recollect if you had observed that they had any favourite dish, and take care to provide it for them : and when it came, you should say, *You seemed to me, at such and such a place, to give this dish a preference, and therefore I ordered it : This is the wine that I observed you liked, and therefore I procured some.* The more trifling these things are, the more they prove your attention for the person, and are consequently the more engaging. Consult your own breast, and recollect how these little attentions, when shown you by others, flatter that degree of self-love and vanity, which no man living is free from. Reflect how they incline and attract you to that person, and how you are propitiated afterwards



terwards to all which that person says or does. The same causes will have the same effects in your favour."

His Lordship comes next to speak of women; and though he treats them with somewhat more lenity than usual, his language is still sufficiently contemptuous; and it is remarkable, that he never recommends one civility or attention to the sex, from a motive of generosity or tenderness. He seems to have considered them as evil spirits, whose assistance it was sometimes necessary to procure; and to have worshipped them, as the Indians do the devil, out of fear.

"Women," says he, "in a great degree, establish or destroy every man's reputation of good-breeding; you must, therefore, in a manner, overwhelm them with these attentions: they are used to them, they expect them; and, to do them justice, they commonly requite them. You must be sedulous, and rather over officious than under, in procuring them their coaches, their chairs, their conveniences, in public places; not see what you should not see; and rather assist, where you cannot help seeing. Opportunities of showing these attentions present themselves perpetually; but, if they do not, make them. As Ovid advises his Lover,  
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when he sits in the *Circus*, near his mistress, to wipe the dust off of her neck, even if there be none. *Si nullus, tamen excute nullum.* Your conversation with women should always be respectful ; but, at the same time, *enjoué*, and always addressed to their vanity. Every thing you say or do, should convince them of the regard you have (whether you have it or not) for their beauty, their wit, or their merit."

Nothing can be more happily imagined, to awaken the attention of a young man, than the following insinuation, or happier expressed than the allusion with which the paragraph concludes.

" Men," observes his Lordship, " have possibly as much vanity as women, though of another kind ; and both art and good-breeding require, that, instead of mortifying, you should please and flatter it, by words and looks of approbation. Suppose (which is by no means improbable) that, at your return to England, I should place you near the person of some one of the Royal Family ; in that situation, good-breeding, engaging address, adorned with all the graces that dwell at Courts, would very probably make you a favourite, and, from a favourite, a Minister : but all the knowledge and learning in the world,

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without them, never would. The penetration of Princes seldom goes deeper than the surface. It is the exterior that always engages their hearts ; and I would never advise you to give yourself much trouble about their understandings. Princes in general (I mean those *Porphyrogenets* who are born and bred in Purple) are about the pitch of women ; bred up like them, and are to be addressed and gained in the same manner. They always see, they seldom weigh. Your lustre, not your solidity, must take them ; your inside will afterwards support and secure, what your outside has acquired. With weak people, and they undoubtedly are three parts in four of mankind, good-breeding, address, and manners, are every thing ; they can go no deeper : but let me assure you, that they are a great deal, even with people of the best understandings. Where the eyes are not pleased, and the heart is not flattered, the mind will be apt to stand out. Be this right or wrong, I confess, I am so made myself. Awkwardness and ill-breeding shock me, to that degree, that where I meet with them, I cannot find in my heart to inquire into the intrinsic merit of that person ; I hastily decide in myself, that he can have none ; and am not sure, that I should not even be sorry to

to know that he had any. I often paint you in my imagination, in your present *lontananza*; and, while I view you in the light of ancient and modern learning, useful and ornamental, knowledge, I am charmed with the prospect; but when I view you in another light, and represent you aukward, ungraceful, ill-bred, with vulgar air and manners, shambling towards me with inattention and *distractions*, I shall not pretend to describe to you what I feel; but will do as a skilful painter did formerly, draw a veil before the countenance of the Father.

“ I dare say,” adds he, “ you know already enough of Architecture, to know that the Tuscan is the strongest and most solid of all the Orders; but, at the same time, it is the coarsest and clumsiest of them. Its solidity does extremely well for the foundation and base floor of a great edifice; but, if the whole building be Tuscan, it will attract no eyes, it will stop no passengers, it will invite no interior examination; people will take it for granted, that the finishing and furnishing cannot be worth seeing, where the front is so unadorned and clumsy. But if, upon the solid Tuscan foundation, the Doric, the Ionic, and the Corinthian Orders, rise gradually with all their beauty,  
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proportions, and ornaments, the fabric seizes the most incurious eye, and stops the most careless passenger ; who solicits admission as a favour, nay, often purchases it. Just so will it fare with your little fabric, which, at present, I fear, has more of the Tuscan than of the Corinthian Order. You must absolutely change the whole front, or nobody will knock at the door. The several parts, which must compose this new front, are elegant, easy, natural, superior good-breeding ; an engaging address ; genteel motions ; an insinuating softness in your looks, words, and actions."

The following description is as artfully ludicrous, as the foregoing simile is elegantly engaging.

" I am sure," says the affectionate father, " you would do a great deal for my sake ; and therefore consider, at your return here, what a disappointment and concern it would be to me, if I could not safely depute you to do the honours of my house and table ; and if I should be ashamed to present you to those who frequent both. Should you be awkward, inattentive, and *distract*, and happen to meet Mr. L \* \* at my table, the consequences of that meeting must be fatal ; you would run your heads against each other,

other, cut each other's fingers instead of your meat, or die by the precipitate infusion of scalding soup.

“ I have often asserted,” continues he, “ that the profoundest learning, and the politest manners, were by no means incompatible, though so seldom found united in the same person; and I have engaged myself to exhibit you, as a proof of the truth of this assertion. Should you, instead of that, happen to disprove me, the concern indeed will be mine, but the loss will be yours. Lord Bolingbroke is a strong instance on my side of the question; he joins, to the deepest erudition, the most elegant politeness and good-breeding that ever any Courtier and Man of the World was adorned with. And Pope very justly called him All-accomplished St. John, with regard to his knowledge and his manners. He had, it is true, his faults; which proceeded from unbounded ambition, and impetuous passions; but they have now subsided by age and experience: and I can wish you nothing better than to be, what he is now, without being what he has been formerly. His address pre-engages, his eloquence persuades, and his knowledge informs, all who approach him. Upon the whole, I do desire, and insist, that, from after dinner

ner till you go to bed, you make good-breeding, address, and manners, your serious object and your only care. Without them, you will be nobody; with them you may be any thing."

From the elegancies that more particularly relate to the person, the Earl of Chesterfield proceeds to those of the mind: elegance of style, public speaking, and all the graces of oratory.

"Every rational Being," says he, "I take it for granted, proposes to himself some object more important than mere respiration and obscure animal existence. He desires to distinguish himself among his fellow-creatures; and, *alicui negotio intentus, præclari facinoris, aut artis bonæ famam quærit*. Cæsar, when embarking, in a storm, said, that it was not necessary he should live; but that it was absolutely necessary he should get to the place to which he was going. And Pliny leaves mankind this only alternative; either of doing what deserves to be written, or of writing what deserves to be read. As for those who do neither, *eorum vitam mortemque juxta æstumo; quoniam de utraque siletur*. You have, I am convinced, one or both of these objects in view; but you must know, and use the necessary means, or your pursuit will be vain and frivolous.

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In either case, *sapere est principium et fons* ; but it is by no means all. That knowledge must be adorned, it must have lustre as well as weight, or it will be oftener taken for Lead than for Gold. Knowledge you have, and will have : I am easy upon that article. But my business, as your friend, is not to compliment you upon what you have, but to tell you with freedom what you want ; and I must tell you, plainly, that I fear you want every thing but knowledge.

“ I have written to you so often upon Good-breeding, Address, *les manières liantes*, the Graces, &c. that I shall confine this letter to another subject, pretty near a-kin to them, and which, I am sure, you are full as deficient in ; I mean, Style.

“ Style is the dress of thoughts ; and let them be ever so just, if your style is homely, coarse, and vulgar, they will appear to as much disadvantage, and be as ill received, as your person, though ever so well proportioned, would, if dressed in rags, dirt, and tatters. It is not every understanding that can judge of matter ; but every ear can and does judge, more or less, of style : and were I either to speak or write to the public, I should prefer moderate matter, adorned with all the beauties



beauties and elegancies of style, to the strongest matter in the world, ill-worded, and ill-delivered. Your business is, Negotiation abroad, and Oratory in the House of Commons at home. What figure can you make in either case, if your style be inelegant, I do not say bad? Imagine yourself writing an office-letter to a Secretary of State, which letter is to be read by the whole Cabinet Council, and very possibly, afterwards, laid before Parliament; any one barbarism, solecism, or vulgarism in it, would, in a very few days, circulate through the whole kingdom, to your disgrace and ridicule. For instance; I will suppose you had written the following letter from the Hague, to the Secretary of State at London; and leave you to suppose the consequences of it.

“ MY LORD,

“ I *had*, last night, the honour of your Lordship's letter, of the 24th; and will *set about doing* the orders contained *there-in*; and *if so be* that I can get that affair done by the next post, I will not fail *for* to give your Lordship an account of it by *next post*. I have told the French Minister, *as how*, that if that affair be not soon concluded, your Lordship will think it  
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*all long of him*; and that he must have neglected *for to* have wrote to his Court about it. I must beg leave to put your Lordship in mind, *as how*, that I am now full three quarters in arrear; and if *so be* that I do not very soon receive at least one half year, I shall *cut a very bad figure*; for *this here* place is very dear. I shall be *vastly beholden* to your Lordship for *that there* mark of your favour; and so I *rest*, or *remain*. Your, &c.

“ You will tell me, possibly, that this is a *caricatura* of an illiberal and inelegant style; I will admit it: but assure you, at the same time, that a dispatch with less than half these faults would blow you up for ever. It is by no means sufficient to be free from faults, in speaking and writing; but you must do both correctly and elegantly. In faults of this kind, it is not *ille optimus qui minimis arguetur*. But he is unpardonable who has any at all, because it is his own fault. He need only attend to, observe and imitate the best authors.

“ It is a very true saying, that a man must be born a Poet, but that he may make himself an Orator; [this saying has been already considered] and the very first principle of an Orator is, to speak,  
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his own language, particularly, with the utmost purity and elegance. A man will be forgiven, even great errors, in a foreign language; but in his own, even the least slips are justly laid hold of and ridiculed.

“ A person of the House of Commons, speaking two years ago upon naval affairs, asserted, that we had then the finest navy *upon the face of the yearth*. This happy mixture of blunder and vulgarism, you may easily imagine, was matter of immediate ridicule; but, I can assure you, that it continues so still, and will be remembered as long as he lives and speaks. Another, speaking in defence of a gentleman, upon whom a censure was moved, happily said, that he thought that gentleman was more *liable* to be thanked and rewarded, than censured. You know, I presume, that *liable* can never be used in a good sense.

“ You have with you three or four of the best English Authors, Dryden, Atterbury, and Swift; read them with the utmost care, and with a particular view to their language; and they may possibly correct that *curious infelicity of diction*, which you acquired at Westminster. Mr. Harte excepted, I will admit that you have met with very few English abroad,  
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who could improve your style; and with many, I dare say, who speak as ill as yourself, and it may be worse; but, therefore, you must take the more pains, and consult your authors, and Mr. Harte, the more. I need not tell you how attentive the Romans and Greeks, particularly the Athenians, were to this object. It is also a study among the Italians and the French, witness their respective Academies and Dictionaries, for improving and fixing their languages. To our shame be it spoken, it is less attended to here than in any polite country; but that is no reason why you should not attend to it; on the contrary, it will distinguish you the more. Cicero says, very truly, that it is glorious to excel other men in that very article, in which men excel brutes; *speech.*

“ Constant experience has shown me, that great purity and elegance of style, with a graceful elocution, cover a multitude of faults, in either a speaker or a writer. For my own part, I confess (and I believe most people are of my mind) that if a speaker should ungracefully mutter or stammer out to me the sense of an angel, deformed by barbarisms and solecisms, or larded with vulgarisms, he should never speak to me a second time, if I  
could



could help it. Gain the heart, or you gain nothing; the eyes and the ears are the only roads to the heart. Merit and knowledge will not gain hearts, though they will secure them when gained. Pray have that truth ever in your mind. Engage the eyes, by your address, air, and motions; sooth the ears, by the elegance and harmony of your diction: the heart will certainly follow; and the whole man, or woman, will as certainly follow the heart. I must repeat it to you, over and over again, that, with all the knowledge which you may have at present, or hereafter acquire; and with all the merit that ever man had, if you have not a graceful address, liberal and engaging manners, a prepossessing air, and a good degree of eloquence in speaking and writing, you will be nobody: but will have the daily mortification of seeing people, with not one tenth part of your merit or knowledge, get the start of you, and disgrace you, both in company and in business.

“ You have read Quintilian; the best book in the world to form an Orator: pray read *Cicero, de Oratore*; the best book in the world to finish one. Translate and retranslate, from and to Latin, Greek, and English; make yourself a pure and elegant English style: it requires nothing but

but application. I do not find that God has made you a Poet ; and I am very glad that he has not ; therefore, for God's sake, make yourself an Orator, which you may do. Though I still call you boy, I consider you no longer as such ; and when I reflect upon the prodigious quantity of manure that has been laid upon you, I expect that you should produce more at eighteen, than uncultivated soils do at eight-and-twenty."

In order to encourage his dear pupil to exert his talents, his Lordship endeavours to lower his ideas of public speakers, by shewing him they are but men, and often weak ones ; and, that he may do this more effectually, he illustrates his reasoning by several examples, and introduces the whole with some keen reflections upon human folly : in a word, he seems willing to darken human nature that his son may shine.

" Those who suppose, that men in general act rationally," says he, " because they are called rational creatures, know very little of the world ; and, if they act themselves upon that supposition, will, nine times in ten, find themselves grossly mistaken. That man is, *animal bipes, implume, risibile*, I entirely agree ; but for the *rationale*, I can only allow it him *in actu*

*actu primo* (to talk Logic) and seldom *in actu secundo*. Thus, the speculative, cloystered pedant, in his solitary cell, forms systems of things as they should be, not as they are; and writes as decisively and absurdly upon war, politics, manners, and characters, as that pedant talked, who was so kind as to instruct Hannibal in the art of war. Such closet-politicians never fail to assign the deepest motives for the most trifling actions; instead of often ascribing the greatest actions to the most trifling causes, in which they would be much seldomer mistaken. They read and write of Kings, Heroes, and Statesmen, as never doing any thing but upon the deepest principles of sound policy. But those who see and observe Kings, Heroes, and Statesmen, discover that they have head-achs, indigestions, humours, and passions, just like other people; every one of which, in their turns, determine their wills, in defiance of their reason. Had we only read in the Life of Alexander, that he burnt Persepolis, it would doubtless have been accounted for from deep policy; we should have been told, that his new conquest could not have been secured without the destruction of that Capital, which would have been the constant seat of cabals,

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conspiracies, and revolts. But, luckily, we are informed at the same time, that this hero, this demi-god, this son and heir of Jupiter Ammon, happened to get extremely drunk with his w—e; and, by way of frolick, destroyed one of the finest cities in the world. Read men, therefore, yourself, not in books, but in nature. Adopt no systems, but study them yourself. Observe their weaknesses, their passions, their humours, of all which, their understandings are, nine times in ten, the dupes. You will then know that they are to be gained, influenced, or led, much oftener by little things than by great ones; and, consequently, you will no longer think those things little, which tend to such great purposes.

“ Let us apply this now to the particular object of this letter; I mean, speaking in, and influencing public assemblies. The nature of our constitution makes Eloquence more useful, and more necessary, in this country, than in any other in Europe. A certain degree of good sense and knowledge is requisite for that, as well as for every thing else; but beyond that, the purity of diction, the elegance of style, the harmony of periods, a pleasing elocution, and a graceful action, are the things which a public speaker should



attend to the most ; because his audience certainly does, and understands them the best : or rather indeed understands little else. The late Lord Chancellor Cowper's strength, as an Orator, lay by no means in his reasonings, for he often hazarded very weak ones. But such was the purity and elegance of his style, such the propriety and charms of his elocution, and such the gracefulness of his action, that he never spoke without universal applause: the ears and the eyes gave him up the hearts and the understandings of the audience. On the contrary, the late Lord Townshend always spoke materially, with argument and knowledge, but never pleased. Why ? His diction was not only inelegant, but frequently ungrammatical, always vulgar ; his cadences false, his voice unharmonious, and his action ungraceful. No body heard him with patience ; and the young fellows used to joke upon him, and repeat his inaccuracies. The late Duke of Argyle, though the weakest reasoner, was the most pleasing speaker I ever knew in my life. He charmed, he warmed, he forcibly ravished the audience ; not by his matter certainly, but by his manner of delivering it. A most genteel figure, a graceful noble air, an harmonious voice, an elegance

gancy of style, and a strength of emphasis, conspired to make him the most affecting, persuasive, and applauded speaker, I ever saw. I was captivated like others; but when I came home, and coolly considered what he had said, stripped of all those ornaments in which he had dressed it, I often found the matter flimsy, the arguments weak, and I was convinced of the power of those adventitious concurring circumstances which ignorance of mankind only, calls trifling ones.

“ You will be of the House of Commons,” adds he, “ as soon as you are of age; and you must first make a figure there, if you would make a figure, or a fortune, in your country. This you can never do without that correctness and elegance in your language, which you now seem to neglect, and which you have entirely to learn. Fortunately for you, it is to be learned. Care and observation will do it; but do not flatter yourself, that all the knowledge, sense, and reasoning in the world will ever make you a popular and applauded speaker, without the ornaments and the graces of style, elocution, and action. Sense and argument, though coarsely delivered, will have their weight in a private conversation, with two or three people of sense; but in a public  
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assembly they will have none, if naked and destitute of the advantages I have mentioned. Cardinal De Retz observes, very justly, that every numerous assembly is mob; influenced by their passions, humours, and affections, which nothing but eloquence ever did, or ever can engage. This is so important a consideration for every body in this country, and more particularly for you, that I earnestly recommend it to your most serious care and attention. Mind your diction, in whatever language you either write or speak; contract a habit of correctness and elegance. Consider your style, even in the freest conversation, and most familiar letters. After, at least, if not before, you have said a thing, reflect if you could not have said it better. Where you doubt of the propriety or elegance of a word or a phrase, consult some good dead, or living authority in that language. Use yourself to translate, from various languages, into English: correct those translations till they satisfy your ear, as well as your understanding. And be convinced of this truth, that the best sense and reason in the world will be as unwelcome in a public assembly, without these ornaments, as they will in public companies, without the assistance of manners and politeness.

If you will please people, you must please them in their own way : and, as you cannot make them what they should be, you must take them as they are. I repeat it again, they are only to be taken by *agré-mens*, and by what flatters their senses and their hearts."

His Lordship continues, and even in some measure repeats, his admonitions with regard to style and parliamentary eloquence, supporting them by his own example and experience.

" It is now above forty years," says he, " since I have never spoken, nor written one single word, without giving myself at least one moment's time to consider, whether it was a good one or a bad one, and whether I could not find out a better in its place. An unharmonious and rugged period, at this time, shocks my ears ; and I, like all the rest of the world, will willingly exchange, and give up some degree of rough sense, for a good degree of pleasing sound. I will freely and truly own to you, without either vanity or false modesty, that whatever reputation I have acquired, as a speaker, is more owing to my constant attention to my diction, than to my matter, which was necessarily just the same of other people's. When you come into



parliament, your reputation as a speaker will depend much more upon your words, and your periods, than upon the subject. The same matter occurs equally to every body of common-sense, upon the same question; the dressing it well, is what excites the attention and admiration of the audience.

“ It is in Parliament that I have set my heart upon your making a figure; it is there that I want to have you justly proud of yourself, and to make me justly proud of you. This means that you must be a good speaker there; I use the word *must*, because I know you may if you will. The vulgar, who are always mistaken, look upon a Speaker and a Comet with the same astonishment and admiration, taking them both for preternatural phenomena. This error discourages many young men from attempting that character; and good speakers are willing to have their talent considered as something very extraordinary, if not a peculiar gift of God to his elect. But let you and me analyse and simplify this good speaker; let us strip him of those adventitious plumes, with which his own pride, and the ignorance of others have decked him; and we shall find the true definition of him to be no more than this—A man of good common sense, who reasons

reasons justly, and expresses himself elegantly, upon that subject upon which he speaks. There is, surely, no witchcraft in this. A man of sense, without a superior and astonishing degree of parts, will not talk nonsense upon any subject; nor will he, if he has the least taste or application, talk inelegantly. What then does all this mighty art and mystery of speaking in Parliament amount to? Why, no more than this. That the man who speaks in the House of Commons, speaks in that House, and to four hundred people, that opinion, upon a given subject, which he would make no difficulty of speaking in any house in England, round the fire, or at table, to any fourteen people whatsoever; better judges, perhaps, and severer critics of what he says, than any fourteen gentlemen of the House of Commons.

“ I have spoken frequently in Parliament, and not always without some applause; and therefore, I can assure you from my experience, that there is very little in it. The elegance of the style, and the turn of the periods, make the chief impression upon the hearers. Give them but one or two round and harmonious periods in a speech, which they will retain and repeat; and they will go home

as well satisfied, as people do from an Opera, humming all the way one or two favourite tunes that have struck their ears and were easily caught. Most people have ears, but few have judgment: tickle those ears, and, depend upon it, you will catch their judgments, such as they are.

“ Cicero, conscious that he was at the top of his profession, (for in his time Eloquence was a profession) in order to set himself off, defines, in his *Treatise de Oratore*, an Orator to be such a man as never was, nor never will be; and by this fallacious argument, says, that he must know every art and science whatsoever, or how shall he speak upon them: But with submission to so great an authority, my definition of an Orator is extremely different from, and I believe much truer than his. I call that man an Orator, who reasons justly, and expresses himself elegantly upon whatever subject he treats. Problems in Geometry, Equations in Algebra, Processes in Chemistry, and Experiments in Anatomy, are never, that I have heard of, the objects of Eloquence; and therefore, I humbly conceive, that a man may be a very fine speaker, and yet know nothing of Geometry, Algebra, Chemistry, or Anatomy. The subjects of all  
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Parliamentary debates, are subjects of common sense singly."

The Earl of Chesterfield supposing, and not without reason, that he had now reduced parliamentary eloquence to the level of his son's capacity, concludes his reasonings on Oratory with the character of Lord Bolingbroke, as he had formerly done those upon Address with that of the Duke of Marlborough.

" Lord Clarendon, in his history," observes he, " says of Mr. John Hampden, *that he had a head to contrive, a tongue to persuade, and a hand to execute, any mischief.* I shall not now enter into the justness of this character of Mr. Hampden, to whose brave stand against the illegal demand of ship-money, we owe our present liberties; but I mention it to you as the character, which, with the alteration of one single word, *Good*, instead of *Mischief*, I would have you aspire to, and use your utmost endeavours to deserve. The head to contrive, God must to a certain degree have given you; but it is in your own power greatly to improve it, by study, observation, and reflection. As for the *tongue to persuade*, it wholly depends upon yourself; and without it the best head will contrive to very little purpose. The hand to execute, depends like-



likewise, in my opinion, in a great measure upon yourself. Serious reflection will always give courage in a good cause; and the courage arising from reflection is of a much superior nature to the animal and constitutional courage of a foot-soldier. The former is steady and unshaken, where the *nodus* is *dignus vindice*; the latter is oftener improperly than properly exerted, but always brutally.

“ The second member of my text (to speak ecclesiastically) shall be the subject of my following discourse; *the tongue to persuade*,—as judicious Preachers recommend those virtues, which they think that their several audiences want the most: such as truth and continence, at Court; disinterestedness, in the City; and sobriety, in the Country.

“ You must certainly, in the course of your little experience, have felt the different effects of elegant and inelegant speaking. Do you not suffer, when people accost you in a stammering or hesitating manner; in an untuneful voice, with false accents and cadences; puzzling and blundering through solecisms, barbarisms, and vulgarisms; misplacing even their bad words, and inverting all method? Does not this prejudice you against their matter, be it what it will; nay, even against their  
their

their persons? I am sure it does me. On the other hand, do you not feel yourself inclined, prepossessed, nay even engaged in favour of those who address you in the direct contrary manner? The effects of a correct and adorned style, of method and perspicuity, are incredible, towards persuasion; they often supply the want of reason and argument; but, when used in the support of reason and argument, they are irresistible. The French attend very much to the purity and elegance of their style, even in common conversation; in-somuch, that it is a character, to say of a man, *qu'il narre bien*. Their conversations frequently turn upon the delicacies of their language, and an Academy is employed in fixing it. The *Crusca*, in Italy, has the same object; and I have met with very few Italians, who did not speak their own language correctly and elegantly. How much more necessary is it for an Englishman to do so, who is to speak it in a public assembly, where the laws and liberties of his country are the subjects of his deliberation? The tongue that would persuade, there, must not content itself with mere articulation. You know what pains Demosthenes took to correct his naturally bad elocution; you know that he declaimed by the sea-side

in forms, to prepare himself for the noise of the tumultuous assemblies he was to speak to; and you can now judge of the correctness and elegance of his style. He thought all these things of consequence, and he thought right; pray do you think so too? It is of the utmost consequence to you to be of that opinion. If you have the least defect in your elocution, take the utmost care and pains to correct it. Do not neglect your style, whatever language you speak in, or whoever you speak to, were it your footman. Seek always for the best words and the happiest expressions you can find. Do not content yourself with being barely understood; but adorn your thoughts, and dress them as you would dress your person; which, however well proportioned it might be, it would be very improper and indecent to exhibit naked, or even worse dressed than people of your sort are.

“ I have sent you Lord Bolingbroke's book on the Spirit of Patriotism. I desire that you will read it over and over again, with particular attention to the style, and to all those beauties of Oratory with which it is adorned. Till I read that book, I confess I did not know all the extent and powers of the English language. Lord Bolingbroke has both a tongue and a pen  
to

to persuade ; his manner of speaking in private conversation, is full as elegant as his writings ; whatever subject he either speaks or writes upon, he adorns with the most splendid eloquence ; not a studied or laboured eloquence, but such a flowing happiness of diction, which (from care perhaps at first) is become so habitual to him, that even his most familiar conversations, if taken down in writing, would bear the Press, without the least correction either as to method or style. If his conduct, in the former part of his life, had been equal to all his natural and acquired talents, he would most justly have merited the epithet of all-accomplished. He is himself sensible of his past errors : those violent passions, which seduced him in his youth, have now subsided by age ; and, take him as he is now, the character of all-accomplished is more his due than any man's I ever knew in my life.

“ But he has been a most mortifying instance of the violence of human passions, and of the weakness of the most exalted human reason. His virtues and his vices, his reason and his passions, did not blend themselves by a gradation of tints, but formed a shining and sudden contrast.

— Here



“ Here the darkest, there the most splendid colours, and both rendered more shining from their proximity. Impetuosity, excess, and almost extravagancy, characterised not only his passions, but even his senses. His youth was distinguished by all the tumult and storm of pleasures, in which he most licentiously triumphed, disdaining all decorum. His fine imagination has often been heated and exhausted with his body, in celebrating and deifying the prostitute of the night; and his convivial joys were pushed to all the extravagancy of frantic Bacchanals. Those passions were interrupted but by a stronger, Ambition. The former impaired both his constitution and his character, but the latter destroyed both his fortune and his reputation.

“ He has noble and generous sentiments, rather than fixed reflected principles of good-nature and friendship; but they are more violent than lasting, and suddenly and often varied to their opposite extremes, with regard even to the same persons. He receives the common attentions of civility as obligations, which he returns with interest; and resents with passion the little inadvertencies of human nature, which he repays with interest too. Even a difference of opinion upon a Philosophical

losophical subject, would provoke, and prove him no practical Philosopher at least.

“ Notwithstanding the dissipation of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various and almost universal knowledge, which, from the clearest and quickest conception, and happiest memory, that ever man was blessed with, he always carries about him. It is his pocket-money, and he never has occasion to draw upon a book for any sum. He excels more particularly in History, as his historical works plainly prove. The relative Political and Commercial interests of every country in Europe, particularly of his own, are better known to him, than perhaps to any man in it; but how steadily he has pursued the latter, in his public conduct, his enemies, of all parties and denominations, tell with joy.

“ He engaged young, and distinguished himself in business; and his penetration was almost intuition. I am old enough to have heard him speak in Parliament. And I remember, that, though prejudiced against him by party, I felt all the force and charms of his eloquence. Like Belial, in Milton, “ he made the “ worse appear the better cause.” All the

the internal and external advantages and talents of an Orator are undoubtedly his. Figure, voice, elocution, knowledge; and, above all, the purest and most florid diction, with the justest metaphors, and happiest images, had raised him to the post of Secretary at War, at four-and-twenty years old; an age at which others are hardly thought fit for the smallest employments.

“ During his long exile in France, he applied himself to study with characteristic ardour; and there he formed, and chiefly executed the plan of a great Philosophical work. The common bounds of human knowledge are too narrow for his warm and aspiring imagination. He must go, *extra flammantia mœnia Mundi*, and explore the unknown and unknowable regions of Metaphysics; which open an unbounded field for the excursions of an ardent imagination; where endless conjectures supply the defect of unattainable knowledge, and too often usurp both its name and its influence.

“ He has had a very handsome person, with a most engaging address in his air and manners: he has all the dignity and good-breeding which a man of quality should or can have, and which so few, in this country at least, really have.

“ He

“ He professes himself a Deist ; believing in a general Providence, but doubting of, though by no means rejecting (as is commonly supposed) the immortality of the soul, and a future state.

“ Upon the whole, of this extraordinary man, what can we say, but alas, poor human nature !”

To this striking and masterly character, in which his Lordship displays at once his judgment and his eloquence, he adds the following pathetic exhortation, with which I shall conclude what I have taken the liberty to call the *third part* of the System of Education.

“ In your destination,” says he, “ you will have frequent occasions to speak in public ; to Princes and States, abroad ; to the House of Commons, at home ; judge then, whether Eloquence is necessary for you or not ; not only common Eloquence, which is rather free from faults, than adorned by beauties ; but the highest, the most shining degree of Eloquence. For God’s sake, have this object always in your view, and in your thoughts. Tune your tongue early to persuasion ; and let no jarring, dissonant accents ever fall from it. Contract an habit of speaking well, upon every occasion, and neglect yourself in no one. Eloquence  
and



and good-breeding, alone, with an exceeding small degree of parts and knowledge, will carry a man a great way ; with your parts and knowledge, then, how far will they not carry you !—They are the wings upon which you must soar above other people ; without them you will only crawl with the dull mass of mankind.”

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#### C H A P. VIII.

*The fourth Part of the System of Education, delivered in a Series of Letters from the Earl of Chesterfield to his Son, with moral and critical Observations.*

THE Earl of Chesterfield's methodical instructions, and consequently the System of Education, may be said to end with the character of Lord Bolingbroke ; for Mr. Stanhope being now eighteen years old, his Lordship afterwards gives him the appellation of *friend*, and treats him as such : but, as these friendly letters have for some time a particular relation to the system, I shall consider them as part of it ; and certainly not the least valuable, as they introduce those  
precepts

precepts into life and business, which had been formerly delivered as the result of experience and reflection.

In the two foregoing chapters, I have omitted every thing but the essential matter, which I disposed in such order as I thought would contribute most to the pleasure and improvement of the reader; to have preserved the dates would therefore have produced confusion and perplexity. But in this chapter, for the sake of elucidation, I shall frequently retain the dates, and as many other particulars as are consistent with my plan; omitting, however, such letters and circumstances as I judge foreign to it.

By the date of the following letter, the reader will observe, that the instructions contained in the two foregoing chapters occupied about two years of his Lordship's life.

London, Dec. 26, O. S. 1749.

“ My dear Friend,

“ THE New-year is the season, in which custom seems more particularly to authorise civil and harmless Lies, under the name of compliments. People reciprocally profess wishes, which they seldom form; and concern, which they seldom feel.

feel. This is not the case between you and me, where truth leaves no room for compliments.

“ *Dii tibi dent annos, de te nam cætera sumes* ; was said formerly to one, by a man who certainly did not think it. With the variation of one word only, I will with great truth say it to you. I will make the first part conditional, by changing, in the second, the *nam* into *si*. May you live, as long as you are fit to live, but no longer ! or, may you rather die, before you cease to be fit to live, than after ! My true tenderness for you, makes me think more of the manner, than of the length of your life, and forbids me to wish it prolonged, by a single day, that should bring guilt, reproach, and shame upon you. I have not malice enough in my nature, to wish that to my greatest enemy. You are the principal object of all my cares, the only object of all my hopes : I have now reason to believe, that you will reward the former, and answer the latter ; in that case, may you live long, for you must live happy ; *de te nam cætera sumes*. Conscious virtue is the only solid foundation of all happiness ; for riches, power, rank, or whatever, in the common acceptation of the word, is supposed to constitute happiness, will never  
 quiet,

quiet, much less cure, the inward pangs of guilt. To that main wish, I will add those of the good old nurse of Horace, in his Epistle to Tibullus: *Sapere*, you have it in a good degree already. *Et fieri ut possit quæ sentiat*. Have you that? More, much more, is meant by it, than common speech, or mere articulation. I fear that still remains to be wished for, and I earnestly wish it you. *Gratia* and *Fama* will inevitably accompany the above-mentioned qualifications. The *Valetudo* is the only one that is not in your own power, Heaven alone can grant it you, and may it do so abundantly! As for the *mundus vitæ*, *non deficiente crumenâ*, do you deserve, and I will provide them.

“ It is with the greatest pleasure that I consider the fair prospect which you have before you. You have seen, read, and learned more, at your age, than most young fellows have done at two or three and twenty. Your destination is a shining one, and leads to rank, fortune, and distinction. Your education has been calculated for it; and, to do you justice, that education has not been thrown away upon you. You want but two things, which do not want conjuration, but only care, to acquire; Eloquence and Manners. That is, the graces of speech, and the graces



graces of behaviour. You may have them ; they are as much in your power, as powdering your hair is : and will you let the want of them obscure (as it certainly will do) that shining prospect which presents itself to you ? I am sure you will not. They are the sharp end, the point, of the nail that you are driving, which must make way first, for the larger and more solid parts to enter. Supposing your moral character as pure, and your knowledge as sound, as I really believe them both to be, you want nothing for that perfection, which I have so constantly wished you, and taken so much pains to give you, but Eloquence and Politeness. A man, who is not born with a poetical genius, can never be a Poet, or, at best, an extreme bad one : but every man, who can speak at all, can speak elegantly and correctly, if he pleases, by attending to the best Authors and Orators ; and, indeed, I would advise those, who do not speak elegantly, not to speak at all ; for, I am sure, they will get more by their silence than by their speech. As for Politeness, whoever keeps good company, and is not polite, must have formed a resolution, and take some pains not to be so ; otherwise he would naturally and insensibly take the air, the address, and the

turn of those he converses with. You will, probably, in the course of this year, see as great a variety of good company, in the several Capitals you will be at, as in any one year of your life; and consequently must (I should hope) catch some of their manners, almost whether you will or not; but, as I dare say that you will endeavour to do it, I am convinced you will succeed, and that I shall have the pleasure of finding you, at your return here, one of the best-bred men in Europe.

“ I imagine, that when you receive my letters, and come to those parts of them which relate to Eloquence and Politeness, you say, or at least think, What, will he never have done upon those two subjects? Has he not said all he can say upon them? Why the same thing over and over again?—If you do think or say so, it must proceed from your not yet knowing the infinite importance of those two accomplishments; which I cannot recommend to you too often, nor inculcate too strongly. But if, on the contrary, you are convinced of the utility, or rather the necessity, of those two accomplishments, and are determined to acquire them, my repeated admonitions are only unnecessary;  
and

and I grudge no trouble, which can possibly be of the least use to you.

“ I flatter myself, that your stay at Rome will go a great way towards answering all my views : I am sure it will, if you employ your time, and your whole time, as you should. Your first morning hours, I would have you devote to your graver studies, with Mr. Harte ; the middle part of the day, I would have employed in seeing Things ; and the evenings, in seeing People. You are not, I hope, of a lazy, inactive turn, in either body or mind ; and, in that case, the day is full long enough for every thing ; especially at Rome, where it is not the fashion, as it is here, and at Paris, to imbezzle at least half of it at table. But if, by accident, two or three hours are sometimes wanting for some useful purpose, borrow them from your sleep. Six, or at most seven hours sleep is, for a constancy, as much as you or any body can want : more is only laziness and dozing ; and is, I am persuaded, both unwholesome and stupefying. If, by chance, your business, or your pleasures, should keep you up till four or five o'clock in the morning, I would advise, you, however, to rise exactly at your usual time, that you may not lose

lose the precious morning hours ; and that the want of sleep may force you to go to bed earlier the next night. This is what I was advised to do, when very young, by a very wise man ; and what, I assure you, I always did, in the most dissipated part of my life. I have very often gone to bed at six in the morning, and rose, notwithstanding, at eight ; by which means I got many hours in the morning, that my companions lost ; and the want of sleep obliged me to keep good hours the next, or at least the third night. To this method I owe the greatest part of my reading ; for, from twenty to forty, I should certainly have read very little, if I had not been up while my acquaintances were in bed. Know the true value of time ; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination : never put off till to-morrow what you can do to-day.

“ Adieu, my dear friend (for such I shall call you, and as such I shall, for the future, live with you.) For I disclaim all titles which imply an authority, that, I am persuaded, you will never give me occasion to exercise.”

The following letter is upon the delicacy of moral character, and cannot be



too much attended to, even by the MAN  
OF THE WORLD.

London, Jan. 8, O. S. 1750.

“ Dear Boy,

“ I HAVE seldom or never written to you upon the subject of Religion and Morality: your own reason, I am persuaded, has given you true notions of both; they speak best for themselves; but, if they wanted assistance, you have Mr. Harte at hand, both for precept and example: to your own reason, therefore, and to Mr. Harte, shall I refer you, for the Reality of both; and confine myself, in this letter, to the decency, the utility, and the necessity, of scrupulously preserving the Appearances of both. When I say the Appearances of religion, I do not mean that you should talk or act like a Missionary, or an Enthusiast, nor that you should take up a controversial cudgel against whoever attacks the sect you are of; this would be both useless, and unbecoming your age: but I mean that you should by no means seem to approve, encourage, or applaud, those libertine notions, which strike at religions equally, and which are the poor thread-bare topics of half-Wits, and minute Philosophers.  
Even

Even those who are silly enough to laugh at their jokes, are still wise enough to distrust and detest their characters: for, putting moral virtues at the highest, and religion at the lowest, religion must still be allowed to be a collateral security, at least, to Virtue; and every prudent man will sooner trust to two securities than to one. Whenever, therefore, you happen to be in company with those pretended *Esprits forts*, or with thoughtless libertines, who laugh at all religion to show their wit or disclaim it, to complete their riot; let no word or look of yours intimate the least approbation; on the contrary, let a silent gravity express your dislike: but enter not into the subject, and decline such unprofitable and indecent controversies. Depend upon this truth, That every man is the worse looked upon, and the less trusted, for being thought to have no religion; in spite of all the pompous and specious epithets he may assume, of *Esprit fort*, Free-thinker, or Moral Philosopher; and a wise Atheist (if such a thing there is) would, for his own interest, and character in this world, pretend to some religion.

“ Your moral character must be not only pure, but, like Cæsar’s wife, unsuspected. The least speck, or blemish, upon

it, is fatal. Nothing degrades and vilifies more, for it excites and unites detestation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the customs and fashions of different countries: nay, there are still, if possible, more unaccountable wretches; I mean, those who affect to preach and propagate such absurd and infamous notions, without believing them themselves. These are the devil's hypocrites. Avoid, as much as possible, the company of such people; who reflect a degree of discredit and infamy upon all who converse with them. But as you may sometimes, by accident, fall into such company, take great care that no complaisance, no good-humour, no warmth of festal mirth, ever make you seem even to acquiesce, much less to approve or applaud, such infamous doctrines. On the other hand, do not debate, nor enter into serious argument, upon a subject so much below it: but content yourself with telling these *Apostles*, that you know they are not serious; that you have a much better opinion of them than they would have you have; and that, you are very sure, they would not practise

tise the doctrine they preach. But put your private mark upon them, and shun them for ever afterwards.

“ There is nothing so delicate as your Moral character, and nothing which it is your interest so much to preserve pure. Should you be suspected of Injustice, Malignity, Perfidy, Lying, &c. all the parts and knowledge in the world will never procure you esteem, friendship, or respect. A strange concurrence of circumstances has sometimes raised very bad men to high stations; but they have been raised like criminals to a pillory, where their persons and their crimes, by being more conspicuous, are only the more known, the more detested, and the more pelted and insulted. If, in any case whatsoever, affectation and ostentation are pardonable, it is in the case of morality; though, even there, I would not advise you to a pharisaical pomp of virtue. But I will recommend to you a most scrupulous tenderness for your moral character, and the utmost care not to say or do the least thing, that may, ever so slightly, taint it. Show yourself, upon all occasions, the friend, but not the bully, of virtue. Colonel Chartres, whom you have certainly heard of, (who was, I believe, the most notorious blasted rascal in the world, and who had,



by all sorts of crimes, amassed immense wealth) was so sensible of the disadvantage of a bad character, that I heard him once say, in his impudent, profligate manner, that, though he would not give one farthing for Virtue, he would give ten thousand pounds for a character; because he should get a hundred thousand pounds by it: whereas he was so blasted, that he had no longer an opportunity of cheating people. Is it possible then that an honest man can neglect, what a wise rogue would purchase so dear?

“ There is one of the vices above-mentioned, into which people of good education, and, in the main, of good principles, sometimes fall, from mistaken notions of skill, dexterity, and self-defence; I mean Lying: though it is inseparably attended with more infamy and loss than any other. The prudence and necessity of often concealing the truth, insensibly seduces people to violate it. It is the only art of mean capacities, and the only refuge of mean spirits. Whereas concealing the truth, upon proper occasions, is as prudent and as innocent, as telling a lie, upon any occasion, is infamous and foolish. I will state you a case in your own department. Suppose you are employed at a foreign Court, and that the Minis-

Minister of that Court is absurd or impertinent enough to ask you what your instructions are; will you tell him a lie; which, as soon as found out, and found out it certainly will be, must destroy your credit, blast your character, and render you useless there? No. Will you tell him the truth then, and betray your trust? As certainly, No. But you will answer, with firmness, That you are surprised at such a question; that you are persuaded he does not expect an answer to it; but that, at all events, he certainly will not have one. Such an answer will give him confidence in you; he will conceive an opinion of your veracity, of which opinion you may afterwards make very honest and fair advantages. But if, in negotiations, you are looked upon as a liar, and a trickster, no confidence will be placed in you, nothing will be communicated to you, and you will be in the situation of a man who has been burnt in the cheek; and who, from that mark, cannot afterwards get an honest livelihood if he would, but must continue a thief.

“ Lord Bacon, very justly, makes a distinction between Simulation and Diffimulation; and allows the latter rather than the former: but still observes, that they are the weaker sort of Politicians,

who have recourse to either. A man who has strength of mind, and strength of parts, wants neither of them. *Certainly (says he) the ablest men that ever were, have all had an openness and frankness of dealing, and a name of certainty and veracity; but then, they were like horses well managed; for they could tell, passing well, when to stop, or turn: and at such times, when they thought the case indeed required some dissimulation, if then they used it, it came to pass, that the former opinion spread abroad, of their good faith and clearness of dealing, made them almost invisible.* There are people who indulge themselves in a sort of lying, which they reckon innocent, and which in one sense is so; for it hurts nobody but themselves. This sort of lying is the spurious offspring of vanity, begotten upon folly: these people deal in the marvellous; they have seen some things that never existed; they have seen other things which they never really saw, though they did exist, only because they were thought worth seeing. Has any thing remarkable been said or done in any place, or in any company; they immediately present and declare themselves eye or ear witnesses of it. They have done feats themselves, unattempted, or at least unperformed, by others. They  
are

are always the heroes of their own fables ; and think that they gain consideration, or at least present attention, by it. Whereas, in truth, all that they get is ridicule and contempt, not without a good degree of distrust: for one must naturally conclude, that he who will tell any lie from idle vanity, will not scruple telling a greater for interest. Had I really seen any thing so very extraordinary as to be almost incredible, I would keep it to myself, rather than, by telling it, give any one body room to doubt for one minute of my veracity. It is most certain, that the reputation of chastity is not so necessary for a woman, as that of veracity is for a man : and with reason ; for it is possible for a woman to be virtuous, though not strictly chaste : but it is not possible for a man to be virtuous without strict veracity. The slips of the poor women are sometimes mere bodily frailties ; but a lie in a man is a vice of the mind, and of the heart. For God's sake, be scrupulously jealous of the purity of your moral character, keep it immaculate, unblemished, unsullied ; and it will be unsuspected. Defamation and calumny never attack, where there is no weak place ; they magnify, but they do not create."



The next letter which I shall give is a gallant one, on the subject of gallantry, and contains some elegant verses by his Lordship, on the means of pleasing the ladies. It is dated the twenty-fifth of January.

“ How go your pleasures at Rome? Are you in fashion there; that is, do you live with the people who are? The only way of being so yourself, in time. Are you domestic enough in any considerable house to be called *le petit Stanhope*? Has any woman of fashion and good-breeding taken the trouble of abusing and laughing at you amicably to your face? Have you found a good *décrotteuse*? For those are the steps by which you must rise to politeness. I do not presume to ask if you have any attachment, because I believe you will not make me your *Confident*; but this I will say eventually, that if you have one, *il faut bien paier d'attentions et de petits soins*, if you would have your sacrifice propitiously received. Women are not so much taken by beauty as men are, but prefer those men who show them the most attention.

Would you engage the lovely fair?

With gentlest manners treat her;  
With tender looks and graceful air,  
In softest accents greet her.

Verse

Verse were but vain, the Muses fail,  
 Without the Graces' aid;  
 The God of verse could not prevail  
 To stop the flying maid.

Attention by attentions gain,  
 And merit care by cares;  
 So shall the nymph reward your pain,  
 And Venus crown your prayers.

“ A man's address and manner, weighs much more with them than his beauty; and, without them, the *Abbati* and the *Monsignori* will get the better of you. This address and manner should be exceedingly respectful, but at the same time easy, and unembarrassed. Your chit-chat or *entregent* with them, neither can, nor ought to be very solid; but you should take care to turn and dress up your trifles prettily, and make them every now and then convey indirectly some little piece of flattery. A fan, a ribband, or a head-dress, are great materials for gallant dissertations, to one who has got *le ton léger et aimable de la bonne compagnie*. At all events, a man had better talk too much to women, than too little; they take silence for dullness, unless where they think that the passion they have inspired,

occasions it; and in that case they adopt the notion, that

Silence in love betrays more woe,

Than words, though ne'er so witty;  
The beggar that is dumb, we know,  
Deserves a double pity."

The following letter contains an approbation of Mr. Stanhope's conduct, exhortations how to proceed when Mr. Harte leaves him, and his Lordship's sentiments on the gallantry of high life; which are, at least, sufficiently favourable. But as he afterwards explains himself more fully on that subject, I shall delay my animadversions till I think they are more wanted.

London, March the 8th, O. S. 1750.

"Young as you are, I hope you are in haste to live; by living, I mean living with lustre and honour to yourself, with utility to society; doing, what may deserve to be written, or writing what may deserve to be read: I should wish both. Those who consider life in that light, will not idly lavish one moment. The present moments are the only ones we are sure of, and as such the most valuable; but yours are doubly so, at your age;



age ; for the credit, the dignity, the comfort, and the pleasure of all your future moments, depend upon the use you make of your present ones.

“ I am extremely satisfied with your present manner of employing your time ; but will you always employ it as well ? I am far from meaning always in the same way ; but I mean as well in proportion, in the variation of age and circumstances. You now study five hours every morning ; I neither suppose that you will, nor desire that you should, do so for the rest of your life. Both business and pleasure will justly and equally break in upon those hours. But then, will you always employ the leisure, they leave you, in useful studies ? If you have but an hour, will you improve that hour, instead of idling it away ? While you have such a friend and monitor with you as Mr. Harte, I am sure you will. But, suppose that business and situations should, in six or seven months, call Mr. Harte away from you ; tell me truly, what may I expect and depend upon from you, when left to yourself ? May I be sure that you will employ some part of every day, in adding something to that stock of knowledge which he will have left you ? May I hope that you will



will allot one hour in the week to the care of your own affairs, to keep them in that order and method which every prudent man does? But, above all, may I be convinced that your pleasures, whatever they may be, will be confined within the circle of good company, and people of fashion? Those pleasures I recommend to you; I will promote them, I will pay for them: but I will neither pay for, nor suffer, the unbecoming, disgraceful, and degrading pleasures (they cannot be called pleasures) of low and profligate company. I confess, the pleasures of high life are not always strictly philosophical; and, I believe, a Stoic would blame my indulgence: but I am yet no Stoic, though turned of five-and-fifty; and I am apt to think that you are rather less so, at eighteen. The pleasures of the table, among people of the first fashion, may, indeed, sometimes, by accident, run into excesses; but they will never sink into a continued course of gluttony and drunkenness. The gallantry of high life, though not strictly justifiable, carries, at least, no external marks of infamy about it. Neither the heart nor the constitution is corrupted by it; neither nose nor character lost by it: manners, possibly, improved. Play, in good company, is only

only play, and not gaming; not deep; and, consequently, not dangerous, nor dishonourable. It is only the interacts of other amusements.

“ This, I am sure, is not talking like an old man, though it is talking to you like an old friend: these are not hard conditions to ask of you. I am certain you have sense enough to know how reasonable they are on my part, how advantageous they are on yours; but have you resolution enough to perform them? Can you withstand the examples, and the invitations, of the profligate, and their infamous missionaries? For I have known many a young fellow seduced by a *mauvaise honte*, that made him ashamed to refuse. These are resolutions which you must form, and steadily execute, for yourself, whenever you lose the friendly care and assistance of your *Mentor*. In the mean time, make a greedy use of him; exhaust him, if you can, of all his knowledge; and get the Prophet's mantle from him, before he is taken away himself.”

As Mr. Stanhope was soon to be at Paris, his friendly and affectionate father gives him such instructions as he judged necessary for his conduct in that place: and, as the same instructions are, in some degree,

degree, necessary for every young gentleman who visits Paris, they cannot surely be improper in a book intended to form the MAN of the WORLD; particularly as they tend to elucidate his Lordship's life, by the anecdotes with which they are mixed, and discover his sentiments on a variety of subjects.

London, April 26, O. S. 1750.

" My dear Friend,

" AS your journey to Paris approaches, and as that period will, one way or another, be of infinite consequence to you, my letters will henceforwards be principally calculated for that meridian. You will be left there to your own discretion, instead of Mr. Harte's; and you will allow me, I am sure, to distrust a little the discretion of eighteen. You will find in the Academy a number of young fellows much less discreet than yourself; these will all be your acquaintances; but look about you first and inquire into their respective characters, before you form any connections among them; and, *cæteris paribus*, single out those of the most considerable rank and family. Show them a distinguishing attention, by which means you will get into their respective houses, and keep the best company. All those French  
young



young fellows are excessively *étourdis*, be upon your guard against scrapes and quarrels; have no corporal pleasantries with them, no *jeux de main*, no *coups de chambre*, which frequently bring on quarrels. Be as lively as they, if you please, but at the same time be a little wiser than they. As to letters, you will find most of them ignorant; do not reproach them with that ignorance, nor make them feel your superiority. It is not their faults, they are all bred up for the army; but, on the other hand, do not allow their ignorance and idleness to break in upon those morning hours which you may be able to allot to your serious studies. No breakfasting with them, which consumes a great deal of time; but tell them (not magisterially and sententiously) that you will read two or three hours in the morning, and that for the rest of the day you are very much at their service. Though, by the way, I hope you will keep wiser company in the evenings.

“ I must insist upon your never going to what is called the English coffee-house at Paris, which is the resort of all the scrub English, and also of the fugitive and attainted Scotch and Irish: party-quarrels, and drunken squabbles are very frequent there; and I do not know a  
more



more degrading place in all Paris. Coffee-houses and taverns are by no means creditable at Paris. Be cautiously upon your guard against the infinite number of fine-dressed and fine-spoken *chevaliers d'industrie* and *avanturiers*, which swarm at Paris; and keep every body civilly at arms length, whose real character or rank you are not previously informed of. Monsieur le Comte, or Monsieur le Chevalier in a handsome laced coat, *et très bien mis*, accosts you at the play, or some other public place; he conceives at first sight an infinite regard for you, he sees that you are a stranger of the first distinction, he offers you his services, and wishes nothing more ardently than to contribute as far as may be in his little power to procure you *les agrémens de Paris*. He is acquainted with some ladies of condition, *qui préfèrent une petite société agréable, et des petits soupers aimables d'honnêtes gens, au tumulte et à la dissipation de Paris*; and he will with the greatest pleasure imaginable have the honour of introducing you to these ladies of quality. Well, if you were to accept of this kind offer, and go with him, you would find *au troisième* a handsome, painted, and p—d strumpet, in a tarnished silver or gold second-hand robe; playing a sham party at cards for  
livres,

livres, with three or four sharpers well dressed enough, and dignified by the titles of Marquis, Comte, and Chevalier. The lady receives you in the most polite and gracious manner, and with all those *compliments de routine* which every French woman has equally. Though she loves retirement and shuns *le grand monde*, yet she confesses herself obliged to the Marquis for having procured her so inestimable, so accomplished an acquaintance as yourself; but her concern is how to amuse you, for she never suffers play at her house for above a livre; if you can amuse yourself with that low play till supper, *à la bonne heure*. Accordingly you sit down to that little play, at which the good company takes care that you shall win fifteen or sixteen livres, which gives them an opportunity of celebrating both your good luck, and your good play. Supper comes up, and a good one it is, upon the strength of your being to pay for it. *La Marquise en fait les honneurs au mieux*, talks sentiments, *mœurs, et morale*; interlarded with *enjouement*, and accompanied with some oblique ogles, which bid you not despair in time. After supper pharaon, lansquenet, or quinze happen accidentally to be mentioned: the Chevalier proposes playing at one of them for half an hour;

hour; the Marquise exclaims against it, and vows she will not suffer it, but is at last prevailed upon by being assured *que ce ne sera que pour des riens*. Then the wished-for moment is come, the operation begins; you are cheated, at best, of all the money in your pocket, and if you stay late, very probably robbed of your watch and snuff-box, possibly murdered for greater security.

“ This, I can assure you, is not an exaggerated, but a literal description of what happens every day to some raw and inexperienced stranger at Paris. Remember to receive all these civil gentlemen, who take such a fancy to you at first sight, very coldly, and take care always to be previously engaged, whatever party they propose to you. You may happen sometimes in very great and good companies to meet with some dexterous gentlemen, who may be very desirous, and also very sure, to win your money, if they can but engage you to play with them. Therefore lay it down as an invariable rule never to play with men, but only with women of fashion, at low play, or with women and men mixed. But at the same time whenever you are asked to play deeper than you would, do not refuse it gravely and sententiously, alledging the folly of  
 staking



staking what would be very inconvenient to one to lose, against what one does not want to win; but parry those invitations ludicrously, *et en badinant*. Say, that if you were sure to lose you might possibly play, but that as you may as well win, you dread *l'embaras des richesses* ever since you have seen what an incumbrance they were to poor Harlequin, and that therefore you are determined never to venture the winning above two Louis a day. This sort of light trifling way of declining invitations to vice and folly, is more becoming your age, and at the same time more effectual, than grave philosophical refusals. A young fellow who seems to have no will of his own, and who does every thing that is asked of him, is called a good-natured, but at the same time is thought a very silly young fellow. Act wisely, upon solid principles, and from true motives, but keep them to yourself, and never talk sententiously."

A great many letters follow upon the same subject, and much to the same purpose, all which I shall omit, and proceed to one more general, and not less necessary for a young gentleman going to Paris. It is dated the seventeenth of May. The subject is vanity.

" Be



“ Be extremely on your guard,” says his Lordship, “ against vanity, the common failing of inexperienced youth ; but particularly against that kind of vanity that dubs a man a coxcomb : a character which, once acquired, is more indelible than that of the priesthood. It is not to be imagined by how many different ways vanity defeats its own purposes. One man decides peremptorily upon every subject, betrays his ignorance upon many, and shews a disgusting presumption upon the rest : another desires to appear successful among the women ; he hints at the encouragement he has received from those of the most distinguished rank and beauty, and intimates a particular connection with some one ; if it is true, it is ungenerous ; if false, it is infamous : but in either case he destroys the reputation he wants to get. Some flatter their vanity, by little extraneous objects, which have not the least relation to themselves ; such as being descended from, related to, or acquainted with people of distinguished merit, and eminent characters. They talk perpetually of their grandfather such-a-one, their uncle such-a-one, and their intimate friend, Mr. such-a-one, whom, possibly, they are hardly acquainted with. But admitting

ting it all to be as they would have it, what then? Have they the more merit for those accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic merit; a rich man never borrows. Take this rule for granted, as a never-failing one; that you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty, I do not mean timidity, and awkward bashfulness. On the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act upon that principle; but take great care to let nobody discover, that you do know your own value. Whatever real merit you have, other people will discover; and people always magnify their own discoveries, as they lessen those of others.

“ For God’s sake revolve all these things seriously in your thoughts before you launch out alone into the ocean of Paris. Recollect the observations that you have yourself made upon mankind, compare and connect them with my instruction,

structions, and then act systematically and consequentially from them."

In a letter dated the fifth of June, his Lordship has the following singular passage, upon which I shall make some moral strictures to prevent its contagious effects; which, I am sorry to say, are but too much to be dreaded, though it had not appeared in this publication. After telling his son, that his knowledge of the French language affords him the means of spending his time very agreeably at Paris, he proceeds thus:

"Our young countrymen have generally too little French, and too bad address, either to present themselves, or be well received in the best French companies; and, as a proof of it, there is no one instance of an Englishman's having ever been suspected of a gallantry with a French woman of condition, though every Frenchwoman of condition is more than suspected of having a gallantry. But they take up with the disgraceful and dangerous commerce of prostitutes, actresses, dancing-women, and that sort of trash; though, if they had common address, better achievements would be extremely easy. *Un arrangement*, which is in plain English a gallantry, is, at Paris, as necessary a part of a woman of fashion's establishment,



blishment, as her house, table, coach, &c. A young fellow must therefore be a very awkward one, to be reduced to, or of a very singular taste, to prefer drabs and danger to a commerce (in the course of the world not disgraceful) with a woman of health, education, and rank."

Nothing can be more extraordinary than this sentiment from a person of his Lordship's discernment, to omit principles; for, whatever may be the practice of the French ladies, such a commerce as is here mentioned strikes at the foundation of all society, as it necessarily dissolves the affection of husband and wife, and consequently that of parents to their children; or, to speak more properly, to the children of the marriage. But supposing it perfectly innocent, it seems a dangerous experiment; for, though it should be allowed to polish more effectually than any other method, might it not divert the young gentleman from all study and observation? Whereas an extempore connection with a woman of pleasure, which, however, I would by no means be thought to recommend, is an affair of a much less interesting nature, and seldom interferes with any essential pursuit. What follows is less exceptionable.



“ Nothing sinks a young man into low company, both of women and men,” continues his Lordship, “ so surely as timidity, and diffidence of himself. If he thinks that he shall not, he may depend upon it, he will not please. But with proper endeavours to please, and a degree of persuasion that he shall, it is almost certain that he will. How many people does one meet with every where, who with very moderate parts, and very little knowledge, push themselves pretty far, singly by being sanguine, enterprising, and persevering? They will take no denial from man or woman; difficulties do not discourage them; repulsed twice or thrice, they rally, they charge again, and nine times in ten prevail at last. The same means will much sooner, and more certainly, attain the same ends, with your parts and knowledge. You have a fund, to be sanguine upon, and good forces to rally. In business, (talents supposed) nothing is more effectual, or successful, than a good, though concealed, opinion of one’s self, a firm resolution, and an unwearied perseverance. None but madmen attempt impossibilities; and whatever is possible, is one way or another to be brought about. If one method fails,  
try

try another, and suit your methods to the characters you have to do with."

These instructions, as applied to the world in general, cannot be too much praised; but understood of gallantry with married women, they are perfectly infamous.

His Lordship continues the subject of pleasure, Paris, and the world, in several subsequent letters, to which I shall affix the dates, striking out such passages, and making such observations as may be necessary.

London, July 9, O. S. 1750.

" My dear Friend,

" PLEASURE is now the principal remaining part of your education. It will soften and polish your manners; it will make you pursue and at last overtake the *graces*. Pleasure is necessarily reciprocal; no one feels, who does not at the same time give it. To be pleased, one must please. What pleases you in others, will generally please them in you. Paris is indisputably the seat of the *graces*; they will even court you, if you are not too coy. Frequent and observe the best companies there, and you will soon be naturalized among them; you will soon find how particularly attentive they are to the

correctness and elegance of their language, and to the graces of their enunciation; they would even call the understanding of a man in question, who should neglect, or not know the infinite advantages arising from them. *Narrer, réciter, déclamer, bien*; are serious studies among them, and well deserve to be so every where. The conversations even among the women, frequently turn upon the elegancies, and minutest delicacies of the French language.

“ An *enjouement*, a gallant turn prevails in all their companies to women, with whom they neither are, nor pretend to be, in love; but should you (as may very possibly happen) fall really in love there, with some woman of fashion and sense, (for I do not suppose you capable of falling in love with a strumpet) and that your rival, without half your parts or knowledge, should get the better of you, merely by dint of manners, *enjouement, badinage*, &c. how would you regret not having sufficiently attended to those accomplishments which you despised as superficial and trifling, but which you would then find of real consequence in the course of the world! And men, as well as women, are taken by those external graces. Shut up your books then  
now



now as a business, and open them only as a pleasure : but let the great book of the world be your serious study ; read it over and over, get it by heart, adopt its style, and make it your own."

London, August 6, O. S. 1750.

" My dear Friend,

" THE most general rule that I can give you for the world, and which your experience will convince you of the truth of, is, never to give the tone to the company, but to take it from them ; and to labour more to put them in conceit with themselves, than to make them admire you. Those whom you can make like themselves better, will, I promise you, like you very well.

" A system-monger, who, without knowing any thing of the world by experience, has formed a system of it in his dusty cell, lays it down, for example, that (from the general nature of mankind) flattery is pleasing. He will therefore flatter. But how ? Why, indiscriminately. And, instead of repairing and heightening the piece judiciously, with soft colours, and a delicate pencil ; with a coarse brush, and a great deal of white-wash, he daubs and besmears the piece he means



to adorn. His flattery offends even his patron; and is almost too gross for his mistress. A man of the world knows the force of flattery as well as he does; but then he knows how, when, and where to give it; he proportions his dose to the constitution of the patient. He flatters by application, by inference, by comparison, by hint; and seldom directly. In the course of the world there is the same difference, in every thing, between system and practice.

“ I long to have you at Paris, which is to be your great school; you will be then in a manner within reach of me.”

London, Nov. 1. O. S. 1750.

“ My dear Friend,

“ CONVERSATION in France, if you have the address and dexterity to turn it upon useful subjects, will exceedingly improve your historical knowledge; for people there, however classically ignorant they may be, think it a shame to be ignorant of the history of their own country: they read that, if they read nothing else, and having often read nothing else, are proud of having read that, and talk of it willingly; even the women are well instructed in that sort of reading. I am  
far

far from meaning by this, that you should always be talking wisely, in company, of books, history, and matters of knowledge. There are many companies which you will, and ought to keep, where such conversations would be misplaced and ill-timed ; your own good sense must distinguish the company, and the time. You must trifle with triflers ; and be serious only with the serious, but dance to those who pipe. *Cur in theatrum Cato severe venisti ?* was justly said to an old man : how much more so would it be to one of your age ? From the moment that you are dressed, and go out, pocket all your knowledge with your watch, and never pull it out in company unless desired : the producing of the one unasked, implies that you are weary of the company ; and the producing of the other unrequired, will make the company weary of you. Company is a republic too jealous of its liberties, to suffer a dictator even for a quarter of an hour ; and yet in that, as in all republics, there are some few who really govern ; but then, it is by seeming to disclaim, instead of attempting to usurp the power : that is the occasion in which manners, dexterity, address, and the undefineable *je ne sçais quoi* triumph ; if properly exerted, their conquest is sure, and

the more lasting for not being perceived. Remember, that this is not only your first and greatest, but ought to be almost your only object, while you are in France.

“ I know that many of your countrymen are apt to call the freedom and vivacity of the French, petulancy and ill-breeding ; but should you think so, I desire upon many accounts that you will not say so : I admit that it may be so, in some instances of *petits maîtres étourdis*, and in some young people unbroken to the world ; but I can assure you, that you will find it much otherwise with people of a certain rank and age, upon whose model you will do very well to form yourself. We call their steady assurance impudence ; Why ? Only, because what we call modesty is awkward bashfulness, and *mauvaise honte*. For my part, I see no impudence, but, on the contrary, infinite utility and advantage, in presenting one's self with the same coolness and unconcern, in any, and every company ; till one can do that, I am very sure that one can never present one's self well. Whatever is done under concern and embarrassment, must be ill done ; and, till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good, nor be very welcome in it. A steady assurance,



assurance, with seeming modesty, is possibly the most useful qualification that a man can have in every part of life. A man would certainly make a very considerable fortune and figure in the world, whose modesty and timidity should often, as bashfulness always does, put him in the deplorable and lamentable situation of the pious Æneas, when, *obstupuit steteruntque comæ; et vox faucibus hæsit*. Fortune (as well as women)

——— born to be controul'd,

Stoops to the forward and the bold.

Assurance and intrepidity, under the white banner of seeming modesty, clear the way for merit, that would otherwise be discouraged by difficulties in its journey; whereas barefaced impudence is the noisy and blustering harbinger of a worthless and senseless usurper."

The following letter is upon dress and cleanliness, and strongly marks his Lordship's domestic character.

London, Nov. 12, O. S. 1750.

" My dear Friend,

" When you come to Paris, you must take care to be extremely well dress'd; that is, as the fashionable people are; this does by no means consist in the finery, but in the taste, fitness, and manner of wearing your cloaths: a fine suit ill made, and



flatteringly, or stiffly worn, far from adorning, only exposes the awkwardness of the wearer. Get the best French taylor to make your cloaths, whatever they are, in the fashion, and to fit you : and then wear them, button them, or unbutton them, as the genteelest people you see do. Let your man learn of the best *friseur* to do your hair well, for that is a very material part of your dress. Take care to have your stockings well gartered up, and your shoes well buckled ; for nothing gives a more slovenly air to a man than ill-dressed legs.

“ In your person you must be accurately clean ; and your teeth, hands, and nails, should be superlatively so : a dirty mouth has real ill consequences to the owner, for it infallibly causes the decay, as well as the intolerable pain of the teeth ; and it is very offensive to his acquaintance, for it will most inevitably stink. I insist, therefore, that you wash your teeth the first thing you do every morning, with a soft sponge and warm water, for four or five minutes ; and then wash your mouth five or six times. Mouton, whom I desire you will send for at your arrival in Paris, will give you an opiate, and a liquor to be used sometimes. Nothing looks more ordinary, vulgar, and illiberal, than dirty hands,

hands, and ugly, uneven, and ragged nails : I do not suspect you of that shocking, aukward trick, of biting yours ; but that is not enough ; you must keep the ends of them smooth and clean, not tipped with black, as the ordinary people's always are. The ends of your nails should be small segments of circles, which, by a very little care in the cutting, they are very easily brought to ; every time that you wipe your hands, rub the skin round your nails backwards, that it may not grow up, and shorten your nails too much. The cleanliness of the rest of your person, which by the way will conduce greatly to your health, I refer from time to time to the bagnio. My mentioning these particulars arises (I freely own) from some suspicions that the hints are not unnecessary ; for when you was a school-boy, you were slovenly and dirty, above your fellows. I must add another caution, which is, that upon no account whatever, you put your fingers, as too many people are apt to do, in your nose or ears. It is the most shocking, nasty, vulgar rudeness, that can be offered to company ; it disgusts one, it turns one's stomach ; and, for my own part, I would much rather know that a man's finger were actually in his breech, than see them in his nose. Wash your

ears well every morning, and blow your nose in your handkerchief when you have occasion ; but by the way, without looking at it afterwards.

“ There should be in the least, as well as in the greatest parts of a gentleman *les manieres nobles*. Sense will teach you some, observation others : attend carefully to the manners, the diction, the motions, of people of the first fashion, and form your own upon them. On the other hand, observe a little those of the vulgar, in order to avoid them : for though the things which they say or do may be the same, the manner is always totally different ; and in that, and nothing else, consists the characteristic of a man of fashion. The lowest peasant speaks, moves, dresses, eats, and drinks, as much as a man of the first fashion ; but does them all quite differently ; so that by doing and saying most things in a manner opposite to that of the vulgar, you have a great chance of doing and saying them right. There are gradations in awkwardness and vulgarity, as there are in every thing else. *Les manieres de robe*, though not quite right, are still better than *les manieres bourgeoises* ; and these, though bad, are still better than *les manieres de campagne*. But the language, the air, the dress, and the manners



manners of the court, are the only true standard ; *des manieres nobles, et d'un bonnete homme.* *Ex pede Herculem* is an old and true saying, and very applicable to our present subject ; for a man of parts, who has been bred at courts, and used to keep the best company, will distinguish himself, and is to be known from the vulgar, by every word, attitude, gesture, and even look. I cannot leave these seeming *minucies*, without repeating to you the necessity of your carving well ; which is an article, little as it is, that is useful twice every day of one's life ; and the doing it ill is very troublesome to one's self, and very disagreeable, often ridiculous, to others.

“ Having said all this, I cannot help reflecting, what a formal dull fellow, or a cloistered pedant, would say, if they were to see this letter : they would look upon it with the utmost contempt, and say, that surely a father might find much better topics for advice to a son. I would admit it, if I had given you, or that you were capable of receiving no better ; but if sufficient pains have been taken to inform your heart and improve your mind, and, as I hope, not without success, I will tell those solid Gentlemen, that all these trifling things, as they think them,  
collectively



collectively form that pleasing *je ne sçais quoi*, that *ensemble*, which they are utter strangers to both in themselves and others. The word *aimable* is not known in their language; or the thing in their manners. Great usage of the world, great attention, and a great desire of pleasing, can alone give it; and it is no trifle. It is from old people's looking upon these things as trifles, or not thinking of them at all, that so many young people are so awkward, and so ill bred. Their parents, often careless and unmindful of them, give them only the common run of education, as school, university, and then travelling; without examining, and very often without being able to judge, if they did examine, what progress they make in any one of these stages. Then they carelessly comfort themselves, and say, that their sons will do like other people's sons; and so they do, that is commonly very ill. They correct none of the childish, nasty tricks, which they get at school; nor the illiberal manners which they contract at the university; nor the frivolous and superficial pertness, which is commonly all that they acquire by their travels. As they do not tell them of these things, nobody else can; so they go on in the practice of them, without ever hearing, or know-

knowing, that they are unbecoming, indecent, and shocking. For, as I have often formerly observed to you, nobody but a father can take the liberty to reprove a young fellow grown up, for those kind of inaccuracies and improprieties of behaviour. The most intimate friendship, unassisted by the paternal superiority, will not authorize it. I may truly say, therefore, that you are happy in having me for a sincere, friendly, and quick-sighted monitor. Nothing will escape me ; I shall pry for your defects, in order to correct them, as curiously as I shall seek for your perfections, in order to applaud and reward them ; with this difference only, that I shall publicly mention the latter, and never hint at the former, but in a letter to, or a *tête à tête* with you. I will never put you out of countenance before company ; and I hope you will never give me reason to be out of countenance for you, as any of the above-mentioned defects would make me. *Prætor non curat de minimis*, was a maxim in the Roman law ; for causes only of a certain value were tried by him ; but there were inferior jurisdictions, that took cognizance of the smallest. Now I shall try you, not only as *Prætor* in the greatest, but as *Censor* in

in leffer, and as the lowest magistrate in the least cases."

The next letter worthy of notice is in French, and contains a short history of the progress of taste in France. A translation, I suppose, will suffice, as it is principally valuable on account of its matter.

London, Dec. 24, 1750.

" My dear Friend,

" AT last you are become a Parisian, and of course must be addressed in French; you will likewise answer me in the same, that I may be able to judge of the degree in which you possess the elegance, the delicacy, and the orthography of that language, which is, in a manner, become the universal language of Europe. I am assured that you speak it well; but in that well there are better and worse: and he who in the provinces might be thought to speak correctly, would at Paris be considered as an ancient Gaul. In that country of fashion, even language is subject to the mode, which varies almost as often as the cut of their clothes.

" The *affected*, the *finical*, the *neological*, or *new and fashionable style*, are at present too much in vogue at Paris. Know, observe,



observe, and occasionally converse (if you please) according to those different styles; but do not let your taste be infected by them. Wit too is there subservient to the mode; and truly, at Paris, one must have wit in despite of Minerva. Every body runs after it; but if it is not willing, it never can be overtaken; and, unfortunately for those who pursue, they seize upon what they mistake for wit, and endeavour to pass it for such upon others. This is, at best, the lot of Ixion, who embraced a cloud instead of the Goddess he pursued. From this error proceed fine sentiments, which were never felt, false and unnatural thoughts, obscure and far-fetched expressions, not only unintelligible, but which it is even impossible to decypher or divine; and of all these ingredients are composed two thirds of the new French books which now appear. It is the new cookery of Parnassus, in which the Still is employed instead of the pot and the spit, and where quintessences and extracts chiefly prevail. N. B. The Attic salt is prohibited.

“ You will now and then be obliged to eat of this new cookery; but do not suffer your taste to be corrupted by it: and when you, in your turn, are desirous of treating others, study the good old cookery



cookery of the reign of Lewis the Fourteenth. There were at that time admirable head cooks, such as Corneille, Boileau, Racine, and la Fontaine. Whatever they prepared was simple, wholesome, and solid.—But metaphor apart; do not suffer yourself to be dazzled by false brilliancy, by unnatural expressions, nor by those antitheses so much in fashion: as a protection against such innovations, have recourse to your own good sense, and to the ancient authors. On the other hand, do not laugh at those who give into such errors; you are as yet too young to play the critic, or to stand forth a keen avenger of the violated rights of good sense. Content yourself with not being perverted, without attempting to convert others; let them quietly enjoy their errors in taste, as well as in religion. Within the course of the last century and an half, taste in France has (as well as that kingdom itself) undergone many vicissitudes. Under the reign of (I do not say) Lewis the Thirteenth, but of Cardinal de Richelieu, good taste first began to make its way. It was refined under that of Lewis the Fourteenth; a great king at least, if not a great man. Corneille was the restorer of true taste, and the founder of the French theatre; although

though rather inclined to the Italian *Concetti*, and the Spanish *Agudeze*. Witness those epigrams which he makes Chimene utter in the greatest excess of grief.

“ Before his time those kind of itinerant authors called *Troubadours*, or *Romanciers*, were a species of madmen, who attracted the admiration of fools. Towards the end of Cardinal de Richelieu’s reign, and the beginning of Lewis the Fourteenth’s, the Temple of Taste was established at the *Hôtel de Rambouillet*; but that taste was not yet pure: this Temple might more properly have been called a Laboratory of Wit, where good sense was put to the torture, in order to extract from it the subtil essence. There it was, that Voiture laboured hard, and incessantly, to produce wit. But at last Boileau and Moliere fixed the standard of true taste, in spight of the Scuderys, the Calprenedes, &c. : they defeated and put to flight *Artamenes*, *Juba*, *Oroondates*, and all those heroes of romance who were notwithstanding (each of them) as good as a whole army. Those visionaries then endeavoured to obtain an asylum in libraries; this they could not accomplish, but were under a necessity of taking shelter in the chambers of some few ladies. I would have you read one volume of Cleopatra,

patra, and one of Clelia, it will otherwise be impossible for you to form any idea of the extravagancies they contain: but God keep you from ever persevering to the twelfth.

“ During almost the whole reign of Lewis the Fourteenth, true taste remained in its purity, until it received some hurt, although undesignedly, from a very fine genius, I mean Fontenelle; who, with much genius, and great learning, sacrificed rather too freely to the graces, whose most favourite child and pupil he was. Admired with reason, others tried to imitate him: but unfortunately for us, the author of the Pastorals, of the History of Oracles, and of the French Theatre, found fewer imitators, than the Chevalier d’Her did mimics. He has since been copied by a thousand authors; but never really imitated by any one that I know of.

“ At present, the seat of true taste in France seems to me not well established. It subsists, indeed, but is torn by factions. There is one party of *petits maîtres*, one of half-learned women, another of insipid authors, whose works are *verba et voces et præterea nihil*; and, in short, a numerous and very fashionable party of writers, who, in a metaphysical jumble, introduce their  
false



false and subtil reasonings, upon the movements, and the sentiments of *the soul, the heart, and the mind.*

“Do not let yourself be overpowered by fashion, nor by particular sets of people, with whom you may be connected; but try all the different coins, before you receive any in payment. Let your own good sense and reason judge the value of each; and be persuaded, that *nothing can be beautiful unless true.* Whatever brilliancy is not the result of the solidity and justness of a thought, is but a false glare. The Italian saying with regard to a diamond, is equally applicable here, *Quanto più sodezza, tanto più splendore.*”

Mr. Stanhope being now at Paris, (as the reader would perceive by the foregoing letter) his Lordship's letters become so frequent, and abound with so many particulars that concern his son only, that I shall omit the dates for some time, and confine myself solely to such passages as relate to the general system.

“Your great point at present at Paris,” says he, “to which all other considerations must give way, is to become entirely a man of fashion; to be well bred without ceremony, easy without negligence, steady and intrepid with modesty, genteel without affectation, insinuating without meanness,



meanness, chearful without being noisy, frank without indiscretion, and secret without mysteriousness ; to know the proper time and place for whatever you say or do, and to do it with an air of condition : all this is not so soon nor so easily learned as people imagine, but requires observation and time. The world is an immense folio, which demands a great deal of time and attention to be read and understood as it ought to be : you have not yet read above four or five pages of it ; and you will have but barely time to dip now and then in other less important books.

“ I hope your colleges with Marcel [a celebrated French dancing master] go on prosperously. In those ridiculous, though, at the same time, really important lectures, pray attend ; and desire your Professor also to attend more particularly to the chapter of the arms. It is they that decide of a man's being genteel or otherwise, more than any other part of the body. A twist, or stiffness in the wrist, will make any man in Europe look awkward. The next thing to be attended to, is your coming into a room, and presenting yourself to a company. This gives the first impression ; and the first impression is often a lasting one. Therefore, pray

pray desire Professor Marcel to make you come in and go out of his room frequently, and in the supposition of different companies being there ; such as ministers, women, mixed companies, &c. Those who present themselves well, have a certain dignity in their air ; which, without the least seeming mixture of pride, at once engages, and is respected.

“Pleasing, and governing women, may, in time, be of great service to you. They often please and govern others. *A propos* ; are you in love with Madame de Berkenrode still, or has some other taken her place in your affections ? I take it for granted, that *qua te cumque domat Venus, non erubescendis adurit ignibus. Un arrangement bonnête sied bien à un galant homme.* In that case I recommend to you the utmost discretion, and the profoundest silence. Bragging of, hinting at, intimating, or even affectedly disclaiming, and denying such an *arrangement*, will equally discredit you among men and women. An unaffected silence upon that subject is the only true medium.

“In your commerce with women,” continues he, “and indeed with men too, *une certaine douceur* is particularly engaging ; it is that which constitutes that character, which the French talk of so much, and

and so justly value; I mean *l'aimable*. This *douceur* is not so easily described as felt. It is the compound result of different things: a complaisance, a flexibility, but not a servility of manners: an air of softness in the countenance, gesture, and expression; equally, whether you concur, or differ, with the person you converse with. Observe those carefully, those who have that *douceur*, that charms you and others; and your own good sense will soon enable you to discover the different ingredients of which it is composed. You must be more particularly attentive to this *douceur*, whenever you are obliged to refuse what is asked of you, or to say what, in itself, cannot be very agreeable to those to whom you say it. It is then the necessary gilding of a disagreeable pill. *L'aimable* consists in a thousand of these little things aggregately. It is the *suaviter in modo*, which I have so often recommended to you.

“ You have now,” adds his Lordship, “ got a footing in a great many good houses at Paris, in which I advise you to make yourself domestic. This is to be done by a certain easiness of carriage, and a decent familiarity. Not by way of putting yourself upon this frivolous footing of beings *sans consequence*, but by doing,



ing, in some degree, the honours of the house and table, calling yourself *en badinant le galopin d'ici*, saying to the master or mistress, *ceci est de mon département, je m'en charge que je m'en acquitte à merveille*. This sort of *badinage* has something engaging and *liant* in it, and begets that decent familiarity, which it is both agreeable and useful to establish in good houses, and with people of fashion. Mere formal visits, dinners and suppers, upon formal invitations, are not the thing; they add to no connection, nor information: but it is the easy, careless, ingress and egress, at all hours, that forms the pleasing and profitable commerce of life."

These observations cannot be too much attended to; as they are at once just, and of general application in the science of life.

The earl of Chesterfield resumes his instructions, in a somewhat more general manner, in several letters written during the spring and summer of the year one thousand seven hundred and fifty-one.

"I think you are too much above being a vain coxcomb," says he, "over-rating your own merit, and insulting others with the superabundance of it. On the contrary, I am convinced, that the consciousness of merit makes a man of sense



more modest, though more firm. A man who displays his own merit is a coxcomb, and a man who does not know it is a fool. A man of sense knows it, exerts it, avails himself of it, but never boasts of it ; and always *seems* rather to under than over value it, though, in truth, he sets the right value upon it. It is a very true maxim of la Bruyere's (an author well worth your studying) *qu'on ne vaut dans ce monde, que ce que l'on veut valoir.* A man who is really diffident, timid, and bashful, be his merit what it will, never can push himself in the world ; his despondency throws him into inaction ; and the forward, the bustling, and the petulant, will always get the better of him. The manner makes the whole difference. What would be impudence in one Manner, is only a proper and decent assurance in another. A man of sense, and of knowledge of the world, will assert his own rights, and pursue his own objects, as steadily and intrepidly, as the most impudent man living, and commonly more so ; but then he has art enough to give an outward air of modesty to all he does. This engages and prevails, whilst the very same things shock and fail, from the over-bearing or impudent manner only of doing them. I repeat my maxim, *Suaviter in modo, sed fortiter*

*titer in re.*—Would you know the characters, modes, and manners, of the latter end of the last age, which are very like those of the present, read La Bruyere. But would you know man, independently of modes, read La Rochefoucault, who, I am afraid, paints him very exactly.

“When you go to the play,” continues his Lordship, “which I hope you do often, for it is a very instructive amusement, you must certainly have observed the very different effects which the several parts have upon you, according as they are well or ill acted. The very best tragedy of Corneille’s, if well spoken and acted, interests, engages, agitates, and affects your passions. Love, terror, and pity, alternately possess you. But if ill spoken and acted, it would only excite your indignation or your laughter. Why? It is still Corneille’s; it is the same sense, the same matter, whether well or ill acted. It is then merely the manner of speaking and acting that makes this great difference in the effects. Apply this to yourself, and conclude from it, that if you would either please in a private company, or persuade in a public assembly; air, looks, gestures, graces, enunciation, proper accents, just emphasis, and tuneful cadences, are full as necessary as the mat-

ter itself. Let awkward, ungraceful, inelegant, and dull fellows, say what they will in behalf of their solid matter, and strong reasonings; and let them despise all those graces and ornaments, which engages the senses and captivate the heart; they will find (though they will possibly wonder why) that their rough unpolished matter, and their unadorned, coarse, but strong arguments, will neither please nor persuade; but, on the contrary, will tire out attention, and excite disgust. We are so made, we love to be pleased, better than to be informed; information is, in a certain degree, mortifying, as it implies our previous ignorance; it must be sweetened to be palatable.

“ To bring this directly to you; know that no man can make a figure in this country, but by parliament. Your fate depends upon your success there as a speaker; and, take my word for it, that success turns much more upon Manner than Matter. Mr. Pitt, and Mr. Murray, the solicitor-general, [now lord Mansfield] are, beyond comparison, the best speakers; why? Only because they are the best orators. They alone can inflame or quiet the house; they alone are so attended to, in that numerous and noisy assembly, that you might hear a pin fall while



while either of them is speaking. Is it that their matter is better, or their arguments stronger, than other peoples? Does the house expect extraordinary informations from them? Not in the least; but the house expects pleasure from them, and therefore attends; finds it, and therefore approves. Mr. Pitt, particularly, has very little parliamentary knowledge; his matter is generally flimsy, and his arguments often weak: but his eloquence is superior, his action graceful, his enunciation just and harmonious; his periods are well turned, and every word he makes use of is the very best, and the most expressive, that can be used in that place. This, and not his matter, made him pay-master, in spite of both King and Ministers. From this, draw the obvious conclusion. The same thing holds full as true in conversation; where even trifles, elegantly expressed, well looked, and accompanied with graceful action, will ever please, beyond all the home-spun, unadorned sense in the world. Reflect, on one side, how you feel within yourself, while you are forced to suffer the tedious, muddy, and ill turned narration of some awkward fellow, even though the fact may be interesting; and on the other hand, with what pleasure you attend to the relation.



of a much less interesting matter, when elegantly expressed, genteely turned, and gracefully delivered. By attending carefully to all these *agréments* in your daily conversation, they will become habitual to you, before you come into parliament; and you will have nothing then to do, but to raise them a little when you come there. I would wish you to be so attentive to this object, that I would not have you speak to your footman, but in the very best words that the subject admits of, be the language which it will. Think of your words, and of their arrangement, before you speak; chuse the most elegant, and place them in the best order. Consult your own ear, to avoid cacophony; and what is very near as bad, monotonny. Think also of your gesture and looks, when you are speaking even upon the most trifling subjects. The same things, differently expressed, looked, and delivered, cease to be the same things."

Every one must feel the force of this remark; which is admirably supported and illustrated by the following epistolary sermon, recommended by all the graces of eloquence, and all the perspicuity of method.

"I mentioned to you, some time ago," says his Lordship, "a sentence, which I would

would most earnestly wish you always to retain in your thoughts, and observe in your conduct. It is *suaviter in modo, fortiter in re*. I do not know any one rule so unexceptionably useful and necessary in every part of life. I shall therefore take it for my text to day [this letter has no date]; and, as old men love preaching, and I have some right to preach to you, I here present you with my sermon upon these words. To proceed then regularly and *pulpitically*; I will first show you, my beloved, the necessary connection of the two members of my text, *suaviter in modo; fortiter in re*. In the next place, I shall set forth the advantages and utility resulting from a strict observance of the precept contained in my text; and conclude with an application of the whole. The *suaviter in modo* alone would degenerate and sink into a mean, timid complaisance, and passiveness, if not supported and dignified by the *fortiter in re*; which would also run into impetuosity and brutality, if not tempered and softened, by the *suaviter in modo*: however, they are seldom united. The warm, choleric man, with strong animal spirits, despises the *suaviter in modo*, and thinks to carry all before him by the *fortiter in re*. He may, possibly, by great accident, now and then succeed, when he

has only weak and timid people to deal with ; but his general fate will be, to shock, offend, be hated, and fail. On the other hand, the cunning, crafty man, thinks to gain all his ends by the *suaviter in modo* only : *he becomes all things to all men* ; he seems to have no opinion of his own, and servilely adopts the present opinion of the present person ; he insinuates himself only into the esteem of fools, but is soon detected, and surely despised by every body else. The wise man (who differs as much from the cunning, as from the cholerick man) alone joins the *suaviter in modo* with the *fortiter in re*. Now to the advantages arising from the strict observance of this precept.

“ If you are in authority, and have a right to command, your commands delivered *suaviter in modo* will be willingly, cheerfully, and consequently well obeyed ; whereas, if given only *fortiter*, that is brutally ; they will rather, as Tacitus says, be interpreted than executed. For my own part, if I bid my footman bring me a glass of wine, in a rough insulting manner, I should expect, that in obeying me, he would contrive to spill some of it upon me ; and I am sure I should deserve it. A cool steady resolution should show, that where you have a right to command,  
you



you will be obeyed; but, at the same time, a gentleness in the manner of enforcing that obedience, should make it a chearful one, and soften, as much as possible, the mortifying consciousness of inferiority.

“ If you are to ask a favour, or even to solicit your due, you must do it *sua-viter in modo*, or you will give those, who have a mind to refuse you either, a pretence to do it, by resenting the manner; but, on the other hand, you must, by a steady perseverance and decent tenaciousness, show the *fortiter in re*. The right motives are seldom the true ones, of men's actions, especially of kings, ministers, and people in high stations; who often give to importunity and fear, what they would refuse to justice or to merit. By the *sua-viter in modo* engage their hearts, if you can; at least, prevent the pretence of offence: but take care to show enough of the *fortier in re* to extort from their love of ease, or their fear, what you might in vain hope for from their justice or goodness. People in high life are hardened to the wants and distresses of mankind, as surgeons are to their bodily pains; they see and hear of them all day long, and even of so many simulated ones, that they do not know which are real, and which



not. Other sentiments are therefore to be applied to, than those of mere justice and humanity; their favour must be captivated by the *suaviter in modo*: their love of ease disturbed by unwearied importunity, or their fears wrought upon by a decent intimation of implacable, cool, resentment; this is the true *fortiter in re*. This precept is the only way I know in the world, of being loved without being despised, and feared without being hated. It constitutes the dignity of character, which every wise man must endeavour to establish.

“ Now to apply what has been said, and so conclude.

“ If you find that you have a hastiness in your temper, which unguardedly breaks out into indiscreet sallies, or rough expressions, to either your superiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the *suaviter in modo* to your assistance: at the first impulse of passion, be silent, till you can be soft. Labour even to get the command of your countenance so well, that those emotions may not be read in it: a most unspeakable advantage in business! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing on your part, no wheedling,

wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reason and prudence have bid you pursue; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding timid meekness is always abused and insulted by the unjust and the unfeeling; but when sustained by the *fortiter in re*, is always respected, commonly successful."

"In your friendships and connections, as well as in your enmities, this rule is particularly useful; let your firmness and vigour preserve and invite attachments to you; but, at the same time, let your manner hinder the enemies of your friends and dependants from becoming yours: let your enemies be disarmed by the gentleness of your manner; but let them feel, at the same time, the steadiness of your just resentment; for there is great difference between bearing malice, which is always ungenerous, and a resolute self-defence, which is always prudent and justifiable.

"In negotiations with foreign ministers, remember the *fortiter in re*; give up no point, accept of no expedient, till the utmost necessity reduces you to it, and even then dispute the ground inch by

inch ; but then, while you are contending with the minister *fortiter in re*, remember to gain the man by the *suaviter in modo*. If you engage his heart, you have a fair chance for imposing upon his understanding, and determining his will. Tell him, in a frank gallant manner, that your ministerial wrangles do not lessen your personal regard for his merit ; but that, on the contrary, his zeal and ability, in the service of his master, increase it ; and that, of all things, you desire to make a good friend of so good a servant. By these means you may and will very often be a gainer, you never can be a loser.

“ Some people cannot gain upon themselves to be easy and civil to those who are either their rivals, competitors, or opposers, though, independently of those accidental circumstances, they would like and esteem them. They betray a shyness and an awkwardness in company with them, and catch at any little thing to expose them ; and so, from temporary and only occasional opponents, make them their personal enemies. This is exceedingly weak and detrimental, as, indeed, is all humour in business ; which can only be carried on successfully, by unadulterated good policy and right reasoning. In  
 7 such



such situations I would be more particularly and *noblement*, civil, easy, and frank, with the man whose designs I traversed; this is commonly called generosity and magnanimity, but is, in truth, good sense and policy. The manner is often as important as the matter, sometimes more so; a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are severally done. The countenance, the address, the words, the enunciation, the graces, add great efficacy to the *suaviter in modo*, and great dignity to the *fortiter in re*; and consequently they deserve the utmost attention.

“ From what has been said, I conclude with this observation, that gentleness of manners, with firmness of mind, is a short, but full description of human perfection, on this side of religious and moral duties: that you may be seriously convinced of this truth, and show it in your life and conversation, is the most sincere and ardent wish of yours.”

The following letter is particularly useful in such a work as this: it at once throws light on his Lordship's life, and carries on the System of Education.

“ My



London, March 18, O. S. 1751.

“ My dear Friend,

“ I Acquainted you in a former letter, that I had brought a bill into the House of Lords for correcting and reforming our present calendar, which is the Julian; and for adopting the Gregorian. I will now give you a more particular account of that affair; from which reflections will naturally occur to you, that I hope may be useful, and which I fear you have not made. It was notorious, that the Julian calendar was erroneous, and had overcharged the solar year with eleven days. Pope Gregory the 13th corrected this error; his reformed calendar was immediately received by all the Catholic powers of Europe, and afterwards adopted by all the Protestant ones, except Russia, Sweden, and England. It was not, in my opinion, very honourable for England to remain in a gross and avowed error, especially in such company; the inconveniency of it was likewise felt by all those who had foreign correspondents, whether political or mercantile. I determined, therefore, to attempt the reformation; I consulted the best lawyers, and the most skilful astronomers,

nomers, and we cooked up a bill for that purpose. But then my difficulty began : I was to bring in this bill, which was necessarily composed of law jargon and astronomical calculations, to both which I am an utter stranger. However, it was absolutely necessary to make the House of Lords think that I knew something of the matter ; and also, to make them believe that they knew something of it themselves, which they do not. For my own part, I could just as soon have talked Celtic or Slavonian to them, as astronomy, and they would have understood me full as well : so I resolved to do better than speak to the purpose, and to please instead of informing them. I gave them, therefore, only an historical account of calendars, from the Egyptian down to the Gregorian, amusing them now and then with little episodes ; but I was particularly attentive to the choice of my words, to the harmony and roundness of my periods, to my elocution, to my action. This succeeded, and ever will succeed ; they thought I informed, because I pleased them : and many of them said, that I had made the whole very clear to them ; when, God knows, I had not even attempted it. Lord Macclesfield, who had the greatest share in forming  
the

the bill, and who is one of the greatest mathematicians and astronomers in Europe, spoke afterwards, with infinite knowledge, and all the clearness that so intricate a matter would admit of: but as his words, his periods, and his utterance, were not near so good as mine, the preference was unanimously, though most unjustly, given to me. This will ever be the case; every numerous assembly is *mob*, let the individuals who compose it be what they will. Mere reason and good sense is never to be talked to a mob: their passions, their sentiments, their senses, and their seeming interests, are alone to be applied to. Understanding they have collectively none; but they have ears and eyes, which must be flattered and seduced; and this can only be done by eloquence, tuneful periods, graceful action, and all the various parts of oratory.

“ When you come into the House of Commons, if you imagine that speaking plain and unadorned sense and reason will do your business, you will find yourself most grossly mistaken. As a speaker, you will be ranked only according to your eloquence, and by no means according to your matter; every body knows the matter almost alike, but few can adorn it. I

was



was early convinced of the importance and powers of eloquence; and from that moment I applied myself to it. I resolved not to utter one word, even in common conversation, that should not be the most expressive, and the most elegant, that the language could supply me with for that purpose; by which means I have acquired such a certain degree of habitual eloquence, that I must now really take some pains, if I would express myself very inelegantly. I want to inculcate this known truth into you, which you seem by no means to be convinced of yet, that ornaments are at present your only objects. Your sole business now, is to shine, not to weigh. Weight without lustre is lead. You had better talk trifles elegantly, to the most trifling woman, than coarse inelegant sense, to the most solid man: you had better return a dropped fan genteelly, than give a thousand pounds awkwardly: and you had better refuse a favour gracefully, than grant it clumsily. Manner is all, in every thing: it is by Manner only that you can please, and consequently rise. All your Greek will never advance you from secretary to envoy, or from envoy to ambassador; but your address, your manner, your air, if good, very probably may. Marcel can be of much  
more



more use to you than Aristotle. I would, upon my word, much rather that you had Lord Bolingbroke's style and eloquence, in speaking and writing, than all the learning of the Academy of Sciences, the Royal Society, and the two Universities united."

In consequence of this sentiment, his Lordship adds,

"What a happy period of your life is this! Pleasure is now, and ought to be, your business. While you were younger, dry rules, and unconnected words, were the unpleasant objects of your labours. When you grow older, the anxiety, the vexations, the disappointments, inseparable from public business, will require the greatest share of your time and attention; your pleasures may, indeed, conduce to your business, and your business will quicken your pleasures; but still your time must, at least, be divided: whereas now it is wholly your own, and cannot be so well employed as in the pleasures of a gentleman. The world is now the only book you want, and almost the only one you ought to read: that necessary book can only be read in company, in public places, at meals, and in *ruelles*. You must be in the pleasures, in order to learn the manners of good company. In  
preme-

premeditated, or in formal business, people conceal, or at least endeavour to conceal, their characters; whereas pleasures discover them, and the heart breaks out through the guard of the understanding. Those are often propitious moments, for skilful negociators to improve. In your destination particularly, the able conduct of pleasures is of infinite use: to keep a good table, and to do the honours of it gracefully, and *sur le ton de la bonne compagnie*, is absolutely necessary for a foreign minister. There is a certain light table chit-chat, useful to keep off improper and too serious subjects, which is only to be learned in the pleasures of good company. In truth, it may be trifling; but, trifling as it is, a man of parts, and experience of the world, will give an agreeable turn to it. *L'art de badiner agréablement* is by no means to be despised."

A variety of letters here follow, that relate to Mr. Stanhope solely, or treat of such things as are of importance only between father and son; after which we find one of a more general nature, and which is a happy supplement to the elegant sermon on the *suaviter in modo, fortiter in re*.

" My

Greenwich, June 13, O. S. 1751.

" My dear Friend,

" *LES bienséances* are a most necessary part or the knowledge of the world. They consist in the relations of persons, things, time, and place; good sense points them out, good company perfects them, (supposing always an attention and a desire to please) and good policy recommends them.

" Were you to converse with a King, you ought to be as easy, and unembarrassed as with your own valet de chambre: but yet every look, word, and action, should imply the utmost respect. What would be proper and well-bred with others, much your superiors, would be absurd and ill-bred with one so very much so. You must wait till you are spoken to; you must receive, not give, the subject of conversation; and you must even take care that the given subject of such conversation do not lead you into any impropriety. The art would be to carry it, if possible, to some indirect flattery: such as commending those virtues in some other person, in which that Prince either thinks he does, or at least would be thought by others to excel. Almost the same precautions



cautions, are necessary to be used with Ministers, Generals, &c. who expect to be treated with very near the same respect as their masters, and commonly deserve it better. There is, however, this difference, that one may begin the conversation with them, if on their side it should happen to drop, provided one does not carry it to any subject, upon which it is improper either for them to speak or be spoken to. In these two cases, certain attitudes and actions would be extremely absurd, because too easy, and consequently disrespectful. As for instance, if you were to put your arms across in your bosom, twirl your snuff-box, trample with your feet, scratch your head, &c. it would be shockingly ill-bred in that company; and, indeed, not extremely well-bred in any other. The great difficulty in those cases, though a very surmountable one by attention and custom, is to join perfect inward ease with perfect outward respect.

“ In mixed companies with your equals (for in mixed companies all people are to a certain degree equal) greater ease and liberty are allowed; but they too have their bounds within *bien-séance*. There is a social respect necessary: you may start your own subject of conversation with modesty,



modesty, taking great care however, *de ne jamais parler de cordes dans la maison d'un pendu*. Your words, gestures, and attitudes, have a greater degree of latitude, though by no means an unbounded one. You may have your hands in your pockets, take snuff, sit, stand, or occasionally walk, as you like : but I believe you would not think it very *bianséant* to whistle, put on your hat, loosen your garters or your buckles, lie down upon a couch, or go to bed, and welter in an easy chair. These are negligences and freedoms which one can only take when quite alone : they are injurious to superiors, shocking and offensive to equals, brutal and insulting to inferiors. That easiness of carriage and behaviour, which is exceedingly engaging, widely differs from negligence and inattention, and by no means implies that one may do whatever one pleases : it only means that one is not to be stiff, formal, embarrassed, disconcerted, and ashamed, like country bumpkins, and people who have never been in good company ; but it requires great attention to, and a scrupulous observation of *les bienséances* : whatever one ought to do, is to be done with ease and unconcern ; whatever is improper must not be done at all. In mixed companies also,

different

different ages and sexes are to be differently addressed. You would not talk of your pleasures to men of a certain age, gravity, and dignity; they justly expect, from young people, a degree of deference and regard. You should be full as easy with them, as with people of your own years: but your manner must be different; more respect must be implied; and it is not amiss to insinuate, that from them you expect to learn. It flatters, and comforts age for not being able to take a part in the joy and titter of youth. To women you should always address yourself with great outward respect and attention, whatever you feel inwardly; their sex is by long prescription intitled to it; and it is among the duties of *bienfiance*: at the same time, that respect is very properly, and very agreeably, mixed with a degree of *enjouement*, if you have it: but then, that *badinage* must either directly or indirectly tend to their praise, and even not be liable to a malicious construction to their disadvantage. But here too, great attention must be had to the difference of age, rank, and situation. A *Maréchale* of fifty must not be played with like a young coquette of fifteen: respect and *serious enjouement*, if I may couple those two words, must be used with the former, and mere *badinage*,

*badinage*, zesté même d'un peu de *polissonerie*, is pardonable with the latter.

“ Another important point of *les bienséances*, seldom enough attended to, is not to run your own present humour and disposition indiscriminately against every body : but to observe, conform to, and adopt theirs. For example ; if you happen to be in high good-humour, and a flow of spirits, would you go and sing a *pont neuf* [a ballad], or cut a caper, to la Maréchale de Coigny, the Pope's Nuncio, or Abbé Sallier, or to any person of natural gravity and melancholy, or who at that time should be in grief ? I believe not ; as, on the other hand, I suppose, that if you were in low spirits, or real grief, you would not chuse to bewail your situation with *la petite Blot* [a lady of whom Mr. Stanhope was enamoured]. If you cannot command your present humour and disposition, single out those to converse with, who happen to be in the humour the nearest to your own.

“ Loud laughter is extremely inconsistent with *les bienséances*, as it is only the illiberal and noisy testimony of the joy of the mob, at some very silly thing. A gentleman is often seen, but very seldom heard to laugh. Nothing is more contrary to *les bienséances* than horse-play ; or  
jeux



*jeux de main* of any kind whatever, and has often very serious, sometimes very fatal consequences. Romping, struggling, throwing things at one another's head, are the becoming pleasantries of the mob, but degrade a gentleman; *giuoco di mano*, *giuoco di villano*, is a very true saying, among the few true sayings of the Italians.

“ Peremptoriness and decision in young people is *contraire aux bienséances*: they should seldom seem to assert, and always use some softening mitigating expression; such as *s'il m'est permis de le dire, je croirois plutôt, si j'ose m'expliquer*, which soften the manner, without giving up or even weakening the thing. People of more age and experience expect, and are intitled to that degree of deference.

“ There is a *bienséance* also with regard to people of the lowest degree; a gentleman observes it with his footman, even with the beggar in the street. He considers them as objects of compassion, not of insult; he speaks to neither *d'un ton brusque*, but corrects the one coolly, and refuses the other with humanity. There is no one occasion in the world, in which *le ton brusque* is becoming a gentleman. In short, *les bienséances* are another word



for *manners*, and extend to every part of life. They are propriety : the graces should attend in order to complete them : the graces enable us to do, genteelly and pleasingly, what *les bienséances* require to be done at all. The latter are an obligation upon every man ; the former are of infinite advantage and ornament to any man. May you unite both !

“ Though you dance well, do not think that you dance well enough, and consequently not endeavour to dance still better. And though you should be told that you are genteel, still aim at being genteeler. If Marcel should, do not you be satisfied. Go on, court the graces all your life-time ; you will find no better friends at court : they will speak in your favour, to the hearts of Princes, Ministers, and Mistresses.

“ Now that all tumultuous passions and quick sensations have subsided with me, and that I have no tormenting cares nor boisterous pleasures to agitate me, my greatest joy is to consider the fair prospect you have before you, and to hope and believe you will enjoy it. You are already in the world, at an age when others have hardly heard of it. Your character is hitherto not only unblemished in its moral  
part,

part, but even unsullied by any low, dirty, and ungentlemanlike vice; and will, I hope, continue so.

“ Your knowledge is sound, extensive, and avowed, especially in every thing relative to your destination. With such materials to begin with, what then is wanting? Not fortune, as you have found by experience. You have had, and shall have, fortune sufficient to assist your merit and your industry; and, if I can help it, you never shall have enough to make you negligent of either. You have too *mens sana in corpore sano*, the greatest blessing of all. All therefore that you want, is as much in your power to acquire, as to eat your breakfast when set before you: it is only that knowledge of the world, that elegance of manners, that universal politeness, and those graces, which keeping good company, and seeing variety of of places and characters, must inevitably, with the least attention on your part, give you. Your foreign destination leads to the greatest things, and your parliamentary situation will facilitate your progress; consider then this pleasing prospect as attentively for yourself, as I consider it for you. Labour on your part to realize it, as I will on mine to assist and enable you

to do it. *Nullum numen abest, si sit prudentia.*"

Mr. Stanhope came over to England in August one thousand seven hundred and fifty-one, and staid with his father till the December following; by which means the correspondence was for a time discontinued. Soon after Mr. Stanhope's return to Paris, we have the following striking account of two extraordinary religious societies; where we discover his Lordship's knowledge and penetration in a little expected branch: but he appears to have been ignorant of nothing in the history of man.

London, January 6, O. S. 1752.

" My dear Friend,

" I RECOMMENDED to you, in my last, some inquires into the constitution of that famous society the *Sorbonne*; but as I cannot wholly trust to the diligence of those inquiries, I will give you here the out-lines of that establishment; which may possibly excite you to inform yourself of particulars, which you are more *à portée* to know than I am.

" It was founded by *Robert de Sorbon*, in the year 1256, for sixteen poor scholars

lars in divinity; four of each nation, of the university, of which it made a part; since that it hath been much extended and enriched, especially by the liberality and pride of Cardinal Richelieu; who made it a magnificent building, for six-and-thirty doctors of that society to live in; besides which, there are six professors and schools for divinity. This society hath been long famous for theological knowledge, and exercitations. There unintelligible points are debated with passion, though they can never be determined by reason. Logical subtilties set common sense at defiance; and mystical refinements disfigure and disguise the native beauty and simplicity of true natural religion; wild imaginations form systems, which weak minds adopt implicitly, and which sense and reason oppose in vain: their voice is not strong enough to be heard in schools of divinity. Political views are by no means neglected in those sacred places; and questions are agitated and decided, according to the degree of regard, or rather submission, which the Sovereign is pleased to show the Church. Is the King a slave to the church, though a tyrant to the laity, the least resistance to his will shall be declared damnable. But if he will not acknowledge the superiority



of their spiritual, over his temporal, nor even admit their *imperium in imperio*, which is the least they will compound for, it becomes meritorious, not only to resist, but to depose him. And I suppose, that the bold propositions in the Thesis you mention, are a return for the valuation of *les biens du Clergé*.

“ I would advise you, by all means to attend two or three of their public disputations, in order to be informed both of the manner and the substance of those scholastic exercises. Pray remember to go to all those kind of things. Do not put it off, as one is too apt to do those things which one knows can be done every day, or any day; for one afterwards repents extremely, when too late, the not having done them.

“ But there is another (so called) religious society, of which the minutest circumstance deserves attention, and furnishes great matter for useful reflections. You easily guess that I mean the society of *les R. R. P. P. Jesuites*, established but in the year 1540, by a Bull of Pope Paul III. Its progress, and I may say its victories, were more rapid than those of the Romans; for within the same century it governed all Europe; and in the next it extended it's influence over the whole world.

world. Its founder was an abandoned profligate Spanish officer, Ignatius Loyola; who in the year 1521, being wounded in the leg at the siege of Pampelona, went mad from the smart of his wound, the reproaches of his conscience, and his confinement, during which he read the Lives of the Saints. Consciousness of guilt, a fiery temper, and a wild imagination, the common ingredients of enthusiasm, made this madman devote himself to the particular service of the Virgin Mary; whose knight errant he declared himself, in the very same form, in which the old knight errants in romances used to declare themselves the knights and champions of certain beautiful and incomparable princesses, whom sometimes they had, but oftner had not seen. For Dulcinea del Toboso was by no means the first Princess, whom her faithful and valorous knight had never seen in his life. The enthusiast went to the Holy Land, from whence he returned to Spain, where he began to learn Latin and Philosophy at three-and-thirty years old, so that no doubt but he made a great progress in both. The better to carry on his mad and wicked designs, he chose four Disciples, or rather Apostles, all Spaniards, viz. Laynes, Salmeron, Bobadilla, and Rodriguez.

riguez. He then composed the rules and constitutions of his order; which, in the year 1547, was called the Order of Jesuits, from the church of Jesus in Rome, which was given them. Ignatius died in 1556, aged sixty-five, thirty-five years after his conversion, and sixteen years after the establishment of his society. He was canonized the year 1609, and is doubtless now a saint in heaven.

“ If the religious and moral principles of this society are to be detested, as they justly are; the wisdom of their political principles is as justly to be admired. Suspected, collectively as an order, of the greatest crimes, and convicted of many, they have either escaped punishment, or triumphed after it; as in France, in the reign of Henry IV. They have, directly or indirectly, governed the consciences and the councils of all the Catholic Princes in Europe: they almost governed China, in the reign of Cang-ghi; and they are now actually in possession of the Paraguay, in America, pretending, but paying no obedience to the crown of Spain. As a collective body they are detested, even by all the Catholics, not excepting the clergy, both secular and regular; and yet as individuals, they are loved, respected, and they govern wherever they are.

Two

“ Two things, I believe, chiefly contribute to their success. The first, that passive, implicit, unlimited obedience to their General (who always resides at Rome) and to the superiors of their several houses, appointed by him. This obedience is observed by them all, to a most astonishing degree; and, I believe, there is no one society in the world, of which so many individuals sacrifice their private interest to the general one of the Society itself. The second is, the education of youth, which they have in a manner ingrossed; there they give the first, and the first are the lasting impressions: those impressions are always calculated to be favourable to the society. I have known many Catholics, educated by the Jesuits, who, though they detested the society, from reason and knowledge, have always remained attached to it, from habit and prejudice. The Jesuits know, better than any set of people in the world, the importance of the art of pleasing, and study it more: they become all things to all men, in order to gain, not a few, but many. In Asia, Africa, and America, they become more than half Pagans, in order to convert the Pagans to be less than half Christians. In private families they begin by insinuating themselves as friends,

I 5.

they



they grow to be favourites, and they end *directors*. Their manners are not like those of any other regulars in the world, but gentle, polite, and engaging. They are all carefully bred up to that particular destination, to which they seem to have a natural turn; for which reason one sees most Jesuits excel in some particular thing. They even breed up some for martyrdom, in case of need; as the Superior of a Jesuit seminary at Rome told Lord Bolingbroke: *E abbiamo anche martiri per il martirio, se bisogna.*

“ Inform yourself minutely of every thing concerning this extraordinary establishment: go into their houses, get acquainted with individuals, hear some of them preach. The finest preacher I ever heard in my life is le Pere Neufville, who, I believe, preaches still at Paris, and is so much in the best company, that you may easily get personally acquainted with him.

“ If you would know their *morale*, read Paschal's *Lettres Provinciales*, in which it is very truly displayed from their own writings.

“ Upon the whole, this is certain, that a society, of which so little good is said, and so much ill believed, and that still, not only subsists but flourishes, must be a  
very

very able one. It is always mentioned as a proof of the superior abilities of the Cardinal Richelieu, that, though hated by all the nation, and still more by his master, he kept his power in spite of both.

“ I would earnestly wish you to do every thing now, which I wish that I had done at your age, and did not do. Every country hath its peculiarities, which one can be much better informed of during one's residence there, than by reading all the books in the world afterwards. While you are in Catholic countries, inform yourself of all the forms and ceremonies of that tawdry church : see their convents, both of men and women, know their several rules and orders ; attend their most remarkable ceremonies ; have their terms of art explained to you, their *tierce, sexte, none, matines, vêpres, complies* ; their *breviaires, rosaires, heures, chapelets, agnus, &c.* things that many people talk of from habit, though few know the true meaning of any one of them. Converse with, and study the characters of some of those incarcerated enthusiasts. Frequent some *parloirs*, and see the air and manners of those Recluse, who are a distinct nation themselves, and like no other.”

We have next his Lordship's sentiments with regard to the French and English theatres.

"I could wish," says he, "that there were a treaty made between the French and the English theatres, in which both parties should make considerable concessions. The English ought to give up their notorious violations of all the unities; and all their massacres, racks, dead bodies, and mangled carcases, which they so frequently exhibit upon their stage. The French should engage to have more action, and less declamation; and not to cram and crowd things together, to almost a degree of impossibility, from a too scrupulous adherence to the unities. The English should restrain the licentiousness of their poets, and the French enlarge the liberty of theirs: their poets are the greatest slaves in their country, and that is a bold word; ours are the most tumultuous subjects in England, and that is saying a good deal. Under such regulations, one might hope to see a play, in which one should not be lulled to sleep by the length of a monotonical declamation, nor frightened and shocked by the barbarity of the action. The unity of time extended occasionally to three or four days,  
and



and the unity of place broke into, as far as the same street, or sometimes the same town; both which, I will affirm, are as probable, as four-and-twenty hours and the same room.

“ More indulgence too, in my mind, should be shown, than the French are willing to allow, to bright thoughts, and to shining images; for though, I confess, it is not very natural for a Hero or a Princess to say fine things, in all the violence of grief, love, rage, &c. yet, I can as well suppose that, as I can that they should talk to themselves for half an hour; which they must necessarily do, or no tragedy could be carried on, unless they had recourse to a much greater absurdity, the chorusses of the ancients. Tragedy is of a nature, that one must see it with a degree of self-deception; we must lend ourselves, a little, to the delusion; and I am very willing to carry that complaisance something farther than the French do.

“ Tragedy must be something bigger than life, or it would not affect us. In nature, the most violent passions are silent; in Tragedy they must speak, and speak with dignity too. Hence the necessity of their being written in verse, and, unfortunately for the French, from the weakness,



of their language, in rhymes. And for the same reason, Cato the Stoic, expiring at Utica, rhymes masculine and feminine, at Paris; and fetches his last breath at London, in most harmonious and correct blank verse.

“ It is quite otherwise with Comedy, which should be mere common life, and not one jot bigger. Every character should speak upon the stage, not only what it would utter in the situation there represented, but in the same manner in which it would express it. For which reason, I cannot allow rhymes in Comedy, unless they were put into the mouth, and came out of the mouth of a mad poet. But it is impossible to deceive one’s self enough (nor is it the least necessary in Comedy) to suppose a dull rogue of an usurer cheating, or *gros Jean* blundering in the finest rhymes in the world.

“ As for Operas, they are essentially too absurd and extravagant to mention: I look upon them as a magic scene, contrived to please the eyes and the ears, at the expence of the understanding; and I consider singing, rhyming, and chiming Heroes and Princesses and Philosophers, as I do the hills, the trees, the birds, and the beasts, who amicably joined in one common country dance, to the irresistible  
tune

tune of Orpheus's lyre. Whenever I go to an Opera, I leave my sense and reason at the door with my half guinea, and deliver myself up to my eyes and my ears.

" Thus I have made you my poetical confession, in which I have acknowledged as many sins against the established taste in both countries, as a frank heretic could have owned against the established church in either; but, I am now privileged by my age to taste and think for myself, and not to care what other people think of me in those respects; an advantage which youth, among its many advantages, hath not. It must occasionally and outwardly conform, to a certain degree, to established tastes, fashions, and decisions. A young man may, with a becoming modesty, dissent, in private companies, from public opinions and prejudices: but he must not attack them with warmth, nor magisterially set up his own sentiments against them. Endeavour to hear and know all opinions; receive them with complaisance; form your own with coolness, and give it with modesty."

The transition from the stage to the world was easy, and his Lordship makes it with his usual address.

" How

“ How do you go on,” adds he, “ with the most useful and most necessary of all studies, the study of the world ? Do you find that you gain knowledge ? And does your daily experience at once extend and demonstrate your improvement ? You will possibly ask me how you can judge of that yourself. I will tell you a sure way of knowing. Examine yourself, and see whether your notions of the world are changed, by experience, from what they were two years ago in theory ; for that alone is one favourable symptom of improvement. At that age (I remember it in myself) every notion that one forms is erroneous ; one hath seen few models, and those none of the best, to form one’s self upon. One thinks that every thing is to be carried by spirit and vigour ; that art is meanness, and that versatility and complaisance are the refuge of pusillanimity and weakness. This most mistaken opinion gives an indelicacy, a *brusquerie*, and a roughness, to the manners. Fools, who can never be undeceived, retain them as long as they live : reflection, with a little experience, makes men of sense shake them off soon. When they come to be a little better acquainted with themselves, and with their own species, they discover,



discover, that plain right reason is, nine times in ten, the fettered and shackled attendant of the triumph of the heart and the passions; and, consequently, they address themselves nine times in ten to the conqueror, not to the conquered: and conquerors, you know, must be applied to in the gentlest, the most engaging, and the most insinuating manner. Have you found out that every woman is infallibly to be gained by every sort of flattery, and every man by one sort or other? Have you discovered what variety of little things affect the heart, and how surely they collectively gain it? If you have, you have made some progress.

“ I would try a man’s knowledge of the world, as I would a school-boy’s knowledge of Horace; not by making him construe *Mecenas atavis edite regibus*, which he could do in the first form; but by examining him as to the delicacy and *curiosa felicitas* of that poet. A man requires very little knowledge and experience of the world, to understand glaring, high-coloured, and decided characters; they are but few, and they strike at first: but to distinguish the almost imperceptible shades, and the nice gradations of virtue and vice, sense and folly, strength and weakness (of which characters are commonly



monly composed) demands some experience, great observation, and minute attention. In the same cases most people do the same things, but with this material difference, upon which the success commonly turns.—A man who hath studied the world knows when to time, and where to place them; he hath analysed the characters he applies to, and adapted his address and his arguments to them: but a man, of what is called plain good sense, who hath only reasoned by himself, and not acted with mankind, mis-times, mis-places, runs precipitately and bluntly at the mark, and falls upon his nose in the way.

“ In the common manners of social life, every man of common sense hath the rudiments, the ABC of civility; the means not to offend; and even wishes to please: and, if he hath any real merit, will be received and tolerated in good company. But that is far from being enough; for though he may be received, he will never be desired; though he does not offend, he will never be loved, but, like some little, insignificant, neutral power, surrounded by great ones, he will neither be feared nor courted by any; but, by turns, invaded by all, whenever it is their interest. A most contemptible situa-

situation ! Whereas, a man who hath carefully attended to, and experienced, the various workings of the heart, and the artifices of the head ; and who, by one shade, can trace the progression of the whole colour ; who can, at the proper times, employ all the several means of persuading the understanding, and engaging the heart ; may and will have enemies ; but will and must have friends : he may be opposed, but he will be supported too ; his talents may excite the jealousy of some, but his engaging arts will make him beloved by many more ; he will be considerable, he will be considered. Many different qualifications must conspire to form such a man, and to make him at once respectable and amiable, and the least must be joined to the greatest ; the latter would be unavailing, without the former ; and the former would be futile and frivolous, without the latter. Learning is acquired by reading books ; but the much more necessary learning, the knowledge of the world, is only to be acquired by reading men, and studying all the various editions of them. Many words in every language are generally thought to be synonymous ; but those who study the language attentively will find, that there is no such thing ; they will discover

cover some little difference, some distinction, between all these words that are vulgarly called synonymous; one hath always more energy, extent, or delicacy, than another: it is the same with men; all are in general, and yet no two in particular, exactly alike. Those who have not accurately studied, perpetually mistake them: they do not discern the shades and gradations that distinguish characters seemingly alike."

The same subject is continued in the following letter, with much perspicuity, accuracy, and profound observation.

London, April 30, O. S. 1752.

"My dear Friend,

"*AVOIR du monde* is, in my opinion, a very just and happy expression, for having address, manners, and for knowing how to behave properly in all companies; and it implies very truly, that a man, who hath not those accomplishments, is not of the world. Without them, the best parts are inefficient, civility is absurd, and freedom offensive. A learned parson, rusting in his cell, at Oxford or Cambridge, will reason admirably well upon the nature of man; will profoundly analyse the head, the heart, the reason, the will, the passions, the senses, the sentiments, and all those

those subdivisions of we know not what; and yet, unfortunately, he knows nothing of man: for he hath not lived with him; and is ignorant of all the various modes, habits, prejudices, and tastes, that always influence, and often determine him. He views men as he does colours in Sir Isaac Newton's prism, where only the capital ones are seen; but an experienced dyer knows all the various shades and gradations, together with the result of their several mixtures. Few men are of one plain, decided colour; most are mixed, shaded, and blended; and vary as much, from different situations, as changeable silks do from different lights. The man *qui a du monde* knows all this from his own experience and observation: the conceited, cloistered philosopher knows nothing of it but from his own theory; his practice is absurd and improper; and he acts as awkwardly as a man would dance, who had never seen others dance, nor learned of a dancing-master; but who had only studied the notes by which dances are now pricked down, as well as tunes.

“ Observe and imitate, then, the address, the arts, and the manners of those *qui ont du monde*: see by what methods they first make, and afterwards improve  
 impres-



impressions in their favour. Those impressions are much oftener owing to little causes, than to intrinsic merit; which is less volatile, and hath not so sudden an effect. Strong minds have undoubtedly an ascendant over weak ones, as Galigai Maréchale d'Ancre very justly observed, when, to the disgrace and reproach of those times, she was executed for having governed Mary of Medicis by the arts of witchcraft and magic. But then ascendant is to be gained by degrees, and by those arts only which experience, and the knowledge of the world teaches; for few are mean enough to be bullied, though most are weak enough to be bubbled. I have often seen people of superior, governed by people of much inferior parts, without knowing or even suspecting that they were so governed. This can only happen, when those people of inferior parts have more worldly dexterity and experience, than those they govern. They see the weak and unguarded part, and apply to it: they take it, and all the rest follows. Would you gain either men or women, and every man of sense desires to gain both, *il faut du monde*. You have had more opportunities than ever any man had, at your age, of acquiring *ce monde*; you have been in the best companies  
of

of most countries, at an age when others have hardly been in any company at all. You are master of all those languages, which John Trott seldom speaks at all, and never well; consequently you need be a stranger no where. This is the way, and the only way, of having *du monde*; but if you have it not, and have still any coarse rusticity about you, may not one apply to you the *rusticus expectat* of Horace?

“ This knowledge of the world teaches us more particularly two things, both which are of infinite consequence, and to neither of which nature inclines us; I mean, the command of our temper, and of our countenance. A man who has no *monde* is inflamed with anger, or annihilated with shame, at every disagreeable incident: the one makes him act and talk like a madman, the other makes him look like a fool. But a man who has *du monde*, seems not to understand what he cannot or ought not to resent. If he makes a slip himself, he recovers it by his coolness, instead of plunging deeper by his confusion, like a stumbling horse. He is firm, but gentle; and practises that most excellent maxim, *suaviter in modo, fortiter in re*. The other is the *volto sciolto e pensieri stretti*. People, unused to the world, have

have babbling countenances ; and are unskilful enough to show, what they have sense enough not to tell. In the course of the world, a man must very often put on an easy, frank countenance, upon very disagreeable occasions ; he must seem pleased, when he is very much otherwise ; he must be able to accost and receive with smiles, those whom he would much rather meet with swords. In courts he must not turn himself inside out. All this may, nay must be done, without falsehood and treachery : for it must go no farther than politeness and manners, and must stop short of assurances and professions of simulated friendship. Good manners, to those one does not love, are no more a breach of truth, than your humble servant at the bottom of a challenge is ; they are universally agreed upon and understood, to be things of course. They are necessary guards of the decency, and peace of society : they must only act defensively ; and then not with arms poisoned by perfidy. Truth, but not the whole truth, must be the invariable principle of every man, who hath either religion, honour, or prudence. Those who violate it, may be cunning, but they are not able. Lies and perfidy are the refuge of fools and cowards. Adieu !”

Soon



Soon after the date of this letter, Mr. Stanhope left Paris, to visit the German courts; his Lordship's letters, therefore, during the remaining part of the year one thousand seven hundred and fifty-two, are almost entirely particular. We find however two of a different kind, and which have an evident relation to the general system.

London, Sept. 26, 1752.

" My dear Friend,

" AS you chiefly employ, or rather wholly engross my thoughts, I see every day, with increasing pleasure, the fair prospect which you have before you. I had two views in your education; they draw nearer and nearer, and I have now very little reason to distrust your answering them fully. Those two, were Parliamentary and Foreign affairs. In consequence of those views, I took care first to give you a sufficient stock of sound learning, and next, an early knowledge of the world. Without making a figure in Parliament, no man can make any in this country; and eloquence alone enables a man to make a figure in Parliament, unless it be a very mean and contemptible one, which those make there who silently vote, and who do *pedibus ire in sententiam*. Foreign affairs, when skill-



fully managed, and supported by a parliamentary reputation, lead to whatever is most considerable in this country. You have the languages necessary for that purpose, with a sufficient fund of historical and treaty knowledge ; that is to say, you have the Matter ready, and only want the Manner. Your objects being thus fixed, I recommend to you to have them constantly in your thoughts, and to direct your reading, your actions, and your words, to those views. Most people think only *ex re nata*, and few *ex professo* : I would have you do both, but begin with the latter. I explain myself : Lay down certain principles, and reason and act consequentially from them. As for example ; say to yourself, I will make a figure in Parliament, and in order to do that, I must not only speak, but speak very well. Speaking mere common sense will by no means do ; and I must speak not only correctly but elegantly ; and not only elegantly but eloquently. In order to this, I will first take pains to get an habitual, but unaffected, purity, correctness, and elegance of style in my common conversation ; I will seek for the best words, and take care to reject improper, inexpressive, and vulgar ones. I will read the greatest masters of oratory, both ancient  
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and modern, and I will read them singly in that view. I will study Demosthenes and Cicero, not to discover an old Athenian or Roman custom, nor to puzzle myself with the value of talents, mines, drachms, and sesterces, like the learned blockheads in *us*; but to observe their choice of words, their harmony of diction, their method, their distribution, their exordia, to engage the favour and attention of their audience; and their perorations, to enforce what they have said, and to leave a strong impression upon the passions. Nor will I be pedant enough to neglect the moderns; for I will likewise study Atterbury, Dryden, Pope, and Bolingbroke; nay, I will read every thing that I do read, in that intention, and never cease improving and refining my style upon the best models, till at last I become a model of eloquence myself, which it is in every man's power, by care, to be. If you set out upon this principle, and keep it constantly in your mind, every company you go into, and every book you read, will contribute to your improvement, either by showing you what to imitate, or what to avoid. Are you to give an account of any thing to a mixed company? or are you to endeavour to persuade either man or woman? This

principle, fixed in your mind, will make you carefully attend to the choice of your words, and to the clearness and harmony of your diction.

“ So much for your parliamentary object ; now to the foreign one.

“ Lay down first those principles which are absolutely necessary to form a skilful and successful negotiation, and form yourself accordingly. What are they ? First, the clear historical knowledge of past transactions of that kind. That you have pretty well already, and will have daily more and more ; for, in consequence of that principle, you will read history, memoirs, anecdotes, &c. in that view chiefly. The other necessary talents for negotiation are, the great art of pleasing, and engaging the affection and confidence, not only of those with whom you are to co-operate, but even of those whom you are to oppose : to conceal your own thoughts and views, and to discover other people’s : to engage other people’s confidence, by a seeming chearful frankness and openness, without going a step too far : to get the personal favour of the King, Prince, Ministers, or Mistress, of the Court to which you are sent : to gain the absolute command over your temper and your countenance, that no heat may provoke you to say,



say, nor change of countenance to betray, what should be a secret. To familiarize and domesticate yourself in the houses of the most considerable people of the place, so as to be received there rather as a friend to the family, than as a foreigner. Having these principles constantly in your thoughts, every thing you do and every thing you say, will some way or other tend to your main view: and common conversation will gradually fit you for it. You will get an habit of checking any rising heat; you will be upon your guard against any indiscreet expression; you will by degrees get the command of your countenance, so as not to change it upon any the most sudden accident: and you will, above all things, labour to acquire the great art of pleasing, without which nothing is to be done. Company is, in truth, a constant state of negotiation; and, if you attend to it in that view, will qualify you for any. By the same means that you make a friend, guard against an enemy, or gain a mistress; you will make an advantageous treaty, baffle those who counteract you, and gain the Court you are sent to. Make this use of all the company you keep, and your very pleasures will make you a successful Negotiator. Please all who are worth pleasing;



ing; offend none. Keep your own secret, and get out other people's. Keep your own temper, and artfully warm other people's. Counterwork your rivals with diligence and dexterity, but at the same time with the utmost personal civility to them: and be firm without heat. Messieurs d'Avaux and Servien did no more than this. I must make one observation, in confirmation of this assertion; which is, that the most eminent Negotiators have always been the politest and best-bred men in company; even what the women call the *prettiest men*. For God's sake, never lose view of these two, your capital objects; bend every thing to them, try every thing by their rules, and calculate every thing for their purposes. What is peculiar to these two objects is, that they require nothing, but what one's own vanity, interest, and pleasure, would make one do independently of them. If a man were never to be in business, and always to lead a private life, would he not desire to please and to persuade? So that, in your two destinations, your fortune and figure luckily conspire with your vanity and your pleasures. Nay more; a foreign minister, I will maintain it, can never be a good man of business, if he is not an agreeable man of pleasure too. Half his business  
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is done by the help of his pleasures; his views are carried on, and perhaps best, and most unsuspectedly, at balls, suppers, assemblies, and parties of pleasure; by intrigues with women, and connections insensibly formed with men, at those unguarded hours of amusement."

The next letter is likewise on foreign negotiation, and contains an anecdote of his Lordship's address, well worth preserving.

London, Sept. 29, 1752.

"My dear Friend,

"THERE is nothing so necessary, but, at the same time, there is nothing more difficult (I know it by experience) for you young fellows, than to know how to behave yourselves prudently towards those whom you do not like. Your passions are warm, and your heads are light; you hate all those who oppose your views, either of ambition or love; and a rival in either is almost a synonymous term for an enemy. Whenever you meet such a man, you are awkwardly cold to him, at best; but often rude, and always desirous to give him some indirect slap. This is unreasonable; for one man has as good a right to pursue an employment, or a mistress, as another; but it is, into the

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bargain,

bargain, extremely imprudent ; because you commonly defeat your own purpose by it, and while you are contending with each other, a third often prevails. I grant you, that the situation is irksome ; a man cannot help thinking as he thinks, nor feeling what he feels ; and it is a very tender and sore point to be thwarted and counterworked in one's pursuits at Court, or with a mistress : but prudence and abilities must check the effects, though they cannot remove the cause. Both the pretenders make themselves disagreeable to their mistress, when they spoil the company by their pouting, or their sparring ; whereas, if one of them has command enough over himself (whatever he may feel inwardly) to be chearful, gay, and easily and unaffectedly civil to the other, as if there were no manner of competition between them, the Lady will certainly like him the best, and his rival will be ten times more humbled and discouraged ; for he will look upon such a behaviour as a proof of the triumph and security of his rival ; he will grow outrageous with the Lady, and the warmth of his reproaches will probably bring on a quarrel between them. It is the same in business ; where he who can command his temper and his countenance the best, will

will always have an infinite advantage over the other. This is what the French call *un procédé bonnête et galant*, to pique yourself upon showing particular civilities to a man, to whom lesser minds would, in the same case, show dislike, or perhaps rudeness. I will give you an instance of this, in my own case; and pray remember it, whenever you come to be, as I hope you will, in a like situation.

“ When I went to the Hague, in 1744, it was to engage the Dutch to come roundly into the war, and to stipulate their quotas of troops, &c.; your acquaintance, the Abbé de la Ville, was there on the part of France, to endeavour to hinder them from coming into the war at all. I was informed, and very sorry to hear it, that he had abilities, temper, and industry. We could not visit, our two masters being at war; but the first time I met him at a third place, I got somebody to present me to him; and I told him, that though we were to be national enemies, I flattered myself we might be, however, personal friends; with a good deal more of the same kind; which he returned in full as a polite manner. Two days afterwards I went, early in the morning, to solicit the Deputies of Amsterdam, where I found l’Abbé de la Ville, who had been



beforehand with me ; upon which I addressed myself to the Deputies, and said, smilingly, *Je suis bien fâché Messieurs de trouver mon Ennemi avec vous, je le connois déjà assez pour le craindre, la partie n'est pas égale, mais je me fie à vos propres intérêts contre les talens de mon Ennemi, et au moins si je n'ai pas eu le premier mot j'aurai le dernier aujourd'hui.* " I am sorry, Gentlemen, to find my adversary with you ; I know him already sufficiently to fear him ; we are not on a footing : but I trust to your true interest, against the talents of my enemy ; and if I have not to-day had the first word, I shall at least have the last." They smiled ; the Abbé was pleased with the compliment, and the manner of it, stayed about a quarter of an hour, and then left me to my Deputies, with whom I continued upon the same tone, though in a very serious manner, and told them that I was only come to state their own true interests to them, plainly and simply, without any of those arts, which it was very necessary for my friend to make use of to deceive them. I carried my point, and continued my *procédé* with the Abbé ; and by this easy and polite commerce with him, at third places, I often found means to fish out from him whereabouts he was.

“ Remember, there are but two *procédés* in the world for a gentleman and a man of parts : either extreme politeness, or knocking down. If a man, notoriously and designedly insults and affronts you, knock him down ; but if he only injures you, your best revenge is to be extremely civil to him in your outward behaviour, though at the same time you counterwork him, and return him the compliment, perhaps with interest. This is not perfidy nor dissimulation ; it would be so, if you were, at the same time, to make professions of esteem and friendship to this man ; which I by no means recommend, but, on the contrary, abhor. But all acts of civility, are, by common consent, understood to be no more than a conformity to custom, for the quiet and conveniency of society, the *agréments* of which are not to be disturbed by private dislikes and jealousies. Only women and little minds pout and spar for the entertainment of the company, that always laugh at, and never pities them. For my own part, though I would by no means give up any point to a competitor, yet I would pique myself upon showing him rather more civility than to another man. In the first place, this *procédé* infallibly makes all *les rieurs* of your side, which is a considerable party ;

and in the next place, it certainly pleases the object of the competition, be it either man or woman ; who never fail to say, upon such an occasion, that *they must own you have behaved yourself very handsomely in the whole affair.* The world judges from the appearances of things, and not from the reality, which few are able, and still fewer are inclined to fathom ; and a man, who will take care always to be in the right in those things, may afford to be sometimes a little wrong in the more essential ones : there is a willingness, a desire to excuse him. With nine people in ten, good-breeding passes for good-nature, and they take attentions for good offices. At courts there will be always coldnesses, dislikes, jealousies, and hatred ; the harvest being but small, in proportion to the number of labourers ; but then, as as they arise often, they die soon, unless they are perpetuated by the manner in which they have been carried on, more than by the matter which occasioned them. The turns and vicissitudes of courts frequently make friends of enemies, and enemies of friends ; you must labour, therefore, to acquire that great and uncommon talent, of hating with good-breeding, and loving with prudence ; to make no quarrel irreconcilable, by silly and

and unnecessary indications of anger; and no friendship dangerous, in case it breaks, by a wanton, indiscreet, and unreserved confidence."

I shall conclude the System of Education with the following Letter, and the Maxims that accompany it; which are properly nothing more than a recapitulation, or epitome, of the leading sentiments in the System. I have taken the same liberty with the Maxims which I took with the Letters, rejecting such as I judged of little consequence; and that I might not have the trouble of controverting sentiments a second time, I have inserted none that I thought disputable.

London, Jan. 15, 1753.

" My dear Friend,

" I NEVER think my time so well employed, as when I think it employed to your advantage. You have long had the greatest share of it; you now engross it. The moment is now decisive; the piece is going to be exhibited to the public; the mere out-lines, and the general colouring, are not sufficient to attract the eyes, and to secure applause; but the last finishing, artful, and delicate strokes, are necessary. Skilful Judges will discern, and acknowledge their merit; the ignorant will,



will, without knowing why, feel their power. In that view, I have thrown together, for your use, the inclosed Maxims; or, to speak more properly, observations on men and things; for I have no merit as to the invention; I am no system-monger; and, instead of giving way to my imagination, I have only consulted my memory; and my conclusions are all drawn from facts, not from fancy. Most maxim-mongers have preferred the prettiness to the justness of a thought, and the turn to the truth; but I have refused myself to every thing that my own experience did not justify and confirm. I wish you would consider them seriously, and separately, and recur to them again *pro re natâ* in similar cases.

“ Young men are as apt to think themselves wise enough, as drunken men are to think themselves sober enough. They look upon spirit to be a much better thing than experience; which they call coldness. They are but half mistaken; for though spirit without experience is dangerous, experience without spirit is languid and defective. Their union, which is very rare, is perfection: you may join them, if you please; for all my experience is at your service; and I do not desire one grain of your spirit in return. Use them.

them both ; and let them reciprocally animate and check each other. I mean here, by the spirit of youth, only the vivacity and presumption of youth ; which hinder them from seeing the difficulties, or dangers of an undertaking ; but I do not mean, what the silly vulgar calls spirit, by which they are captious, jealous of their rank, suspicious of being undervalued, and tart (as they call it) in their repartees, upon the slightest occasions. This is an evil, and a very silly spirit, which should be driven out, and transferred to an herd of swine. This is not the spirit of a man of fashion, who has kept good company. People of an ordinary, low education, when they happen to fall into good company, imagine themselves the only object of its attention ; if the company whispers, it is, to be sure, concerning them ; if they laugh, it is at them ; and if any thing ambiguous, that by the most forced interpretation can be applied to them, happens to be said, they are convinced that it was meant at them ; upon which they grow out of countenance first, and then angry. This mistake is very well ridiculed in the *Stratagem*, where Scrub says, *I am sure they talked of me, for they laughed consumedly.* A well-bred man seldom thinks, but never seems to think,

think, himself slighted, undervalued, or laughed at in company, unless where it is so plainly marked out, that his honour obliges him to resent it in a proper manner ; *mais les bonnêtes gens ne se boudent jamais.*

“ I will admit, that it is very difficult to command ones-self enough, to behave with ease, frankness, and good-breeding towards those, who one knows dislike, slight, and injure one, as far as they can without personal consequences ; but I assert, that it is absolutely necessary to do it : you must embrace the man you hate, if you cannot be justified in knocking him down ; for otherwise you avow the injury, which you cannot revenge. A prudent Cuckold (and there are many such at Paris) pockets his horns, when he cannot gore with them ; and will not add to the triumph of his maker, by only butting with them ineffectually. A seeming ignorance is very often a most necessary part of worldly knowledge. It is, for instance, commonly adviseable to seem ignorant of what people offer to tell you ; and, when they say, Have not you heard of such a thing ? to answer, No, and to let them go on, though you know it already. Some have a pleasure in telling it, because they think that they tell it well ; others have a pride

pride in it, as being the sagacious discoverers; and many have a vanity in showing that they have been, though very undeservedly, trusted: all these would be disappointed, and consequently displeased, if you said, Yes.

“ Seem always ignorant (unless to one most intimate friend) of all matters of private scandal and defamation, though you should hear them a thousand times; for the parties affected always look upon the receiver to be almost as bad as the thief: and, whenever they become the topic of conversation, seem to be a sceptic, though you are really a serious believer; and always take the extenuating part. But all this seeming ignorance should be joined to thorough and extensive private informations: and, indeed, it is the best method of procuring them; for most people have such a vanity in showing a superiority over others, though but for a moment, and in the merest trifles, that they will tell you what they should not, rather than not show that they can tell what you did not know: besides, that such seeming ignorance will make you pass for incurious, and consequently undesigning. However, fish for facts, and take pains to be well informed of every thing that passes; but fish judiciously, and not always,



always, nor indeed often, in the shape of direct questions; which always put people upon their guard, and, often repeated, grow tiresome. But sometimes take the things that you would know, for granted; upon which somebody will, kindly and officiously, set you right: sometimes say, that you have heard so and so; and at other times seem to know more than you do, in order to know all that you want: but avoid direct questioning, as much as you can.

“ All these necessary arts of the world require constant attention, presence of mind, and coolness. Achilles, though invulnerable, never went to battle, but completely armed. Courts are to be the theatres of your wars, where you should be always as completely armed, and even with the addition of a heel-piece. The least inattention, the least *distraction*, may prove fatal. I would fain see you what pedants call *omnis homo*, and what Pope much better calls *all-accomplished*: you have the means in your power, add the will, and you may bring it about.”

M A X.

## M A X I M S.

By the Earl of CHESTERFIELD.

“ **A** Proper secrecy is the only mystery of able men; mystery is the only secrecy of weak and cunning ones.

“ A Man who tells nothing, or who tells all, will equally have nothing told him.

“ If a fool knows a secret, he tells it because he is a fool: if a knave knows one, he tells it wherever it is his interest to tell it. But women, and young men, are very apt to tell what secrets they know, from the vanity of having been trusted. Trust none of these, wherever you can help it.

“ Inattention to the present business, be it what it will; the doing one thing, and thinking at the same time of another, or the attempting to do two things at once; are the never-failing signs of a little frivolous mind.

“ A man who cannot command his temper, his attention, and his countenance, should not think of being a man  
of

of business. The weakest man in the world can avail himself of the passion of the wisest. The inattentive man cannot know the business, and consequently cannot do it. And he who cannot command his countenance, may even as well tell his thoughts as show them.

“ Distrust all those who love you extremely upon a very slight acquaintance, and without any visible reason. Be upon your guard, too, against those, who confess, as their weaknesses, all the Cardinal virtues.

“ In your friendships, and in your enmities, let your confidence, and your hostilities have certain bounds : make not the former dangerous, nor the latter irreconcilable. There are strange vicissitudes in business!

“ Smooth your way to the head, through the heart. The way of reason is a good one ; but it is commonly something longer, and perhaps not so sure.

“ *Spirit* is now a very fashionable word : to act with Spirit, to speak with Spirit, means only, to act rashly, and to talk indiscreetly. An able man shows his Spirit, by gentle words and resolute actions : he is neither hot nor timid.

“ Patience is a most necessary qualification for business : many a man would rather

rather you heard his story, than granted his request. One must seem to hear the unreasonable demands of the petulant, unmoved, and the tedious details of the dull, untired. That is the least price that a man must pay for a high station.

“ It is always right to detect a fraud, and to perceive a folly ; but it is often very wrong to expose either. A man of business should always have his eyes open ; but must often seem to have them shut.

“ In Courts, nobody should be below your management and attention : the links that form the Court-chain are innumerable and inconceivable. You must hear with patience the dull grievances of a Gentleman Usher, or a Page of the Backstairs ; who, very probably, lies with some near relation of the favourite maid, of the favourite Mistress, of the favourite Minister, or perhaps of the King himself ; and who, consequently, may do you more dark and indirect good, or harm, than the first man of quality.

“ A young man, be his merit what it will, can never raise himself ; but must, like the ivy round the oak, twine himself round some man of great power and interest. You must belong to a Minister  
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some time, before any body will belong to you. And an inviolable fidelity to that Minister, even in his disgrace, will be meritorious, and recommend you to the next. Ministers love a personal, much more than a party attachment.

“ As Kings are begotten and born like other men, it is to be presumed that they are of the human species ; and, perhaps, had they the same education, they might prove like other men. But, flattered from their cradles, their hearts are corrupted, and their heads are turned, so that they seem to be a species by themselves. No King ever said to himself, *Homo sum, nihil humani a me alienum puto.*

“ Flattery cannot be too strong for them ; drunk with it from their infancy, like old drinkers, they require drams.

“ They prefer a personal attachment to a public service, and reward it better. They are vain and weak enough to look upon it as a free-will offering to their merit, and not as a burnt sacrifice to their power.

“ In Courts, (*and every where else*) bashfulness and timidity are as prejudicial on one hand, as impudence and rashness are on the other. A steady assurance,  
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and a cool intrepidity, with an exterior modesty, are the true and necessary medium.

“ Never apply for what you see very little probability of obtaining ; for you will, by asking improper and unattainable things, accustom the Ministers to refuse you so often, that they will find it easy to refuse you the properest, and most reasonable ones. It is a common, but a most mistaken rule at Court, to ask for every thing in order to get something : you do get something by it, it is true ; but that something is, refusals and ridicule.”—This maxim, like the former, is of general application.

“ It is hard to say, which is the greatest fool ; he who tells the whole truth, or he who tells no truth at all. Character is as necessary in business as in trade. No man can deceive often in either.

“ At Court, people embrace without acquaintance, serve one another without friendship, and injure one another without hatred. Interest, not sentiment, is the growth of that soil.

“ A chearful, easy countenance and behaviour, are very useful at Court : they make fools think you a good-natured man ; and they make designing men think you an undesigning one.

“ There

“ There are some occasions in which a man must tell half his secret, in order to conceal the rest; but there is seldom one in which a man should tell it all. Great skill is necessary to know how far to go, and where to stop.

“ Ceremony is necessary in Courts, as the outwork and defence of manners.

“ Flattery, though a base coin, is the necessary pocket-money at Court; where, by custom and consent, it has obtained such a currency, that it is no longer a fraudulent, but a legal payment.

“ If a Minister refuses you a reasonable request, and either slights or injures you; if you have not the power to gratify your resentment, have the wisdom to conceal and dissemble it. Seeming good-humour on your part may prevent rancour on his, and, perhaps, bring things right again: but if you have the power to hurt, hint modestly, that if provoked, you may, possibly, have the will to. Fear, when real, and well founded, is, perhaps, a more prevailing motive at Courts than love.

“ Awkwardness is a more real disadvantage, than it is generally thought to be; it often occasions ridicule, it always lessens dignity.

“ A man's



“ A man’s own good-breeding is his best security against other people’s ill-manners.

“ Good-breeding carries along with it a dignity, that is respected by the most petulant. Ill-breeding invites and authorizes the familiarity of the most timid. No man ever said a pert thing to the Duke of Marlborough. No man ever said a civil one (though many a flattering one) to Sir Robert Walpole.

“ Knowledge may give weight, but accomplishments only give lustre; and many more people see than weigh.

“ Most arts require long study and application; but the most useful art of all, that of pleasing, requires only the desire.

“ It is to be presumed, that a man of common sense, who does not desire to please, desires nothing at all; since he must know that he cannot obtain any thing without it.

“ A skilful Negotiator will most carefully distinguish between the little and the great objects of his business, and will be as frank and open in the former, as he will be secret and pertinacious in the latter.”—This maxim holds equally true in common life.



“ He will, by his manners and address, endeavour, at least, to make his public adversaries his personal friends. He will flatter and engage the Man, while he counterworks the Minister; and he will never alienate people’s minds from him, by wrangling for points, either absolutely unattainable, or not worth attaining. He will make even a merit of giving up, what he could not or would not carry, and sell a trifle for a thousand times its value.

“ Both simulation and dissimulation are absolutely necessary for a foreign Minister; and yet they must stop short of falsehood and perfidy: that middle point is the difficult one: there ability consists. He must often seem pleased, when he is vexed; and grave, when he is pleased; but he must never say either: that would be falsehood, an indelible stain to character.

“ A foreign Minister should be a most exact œconomist; an expence proportioned to his appointments and fortune is necessary: but, on the other hand, debt is inevitable ruin to him. It sinks him into disgrace at the court where he resides, and into the most servile and abject dependance on the Court that sent him. As he cannot

cannot resent ill usage, he is sure to have enough of it.

“ The Duc de Sully observes very justly, in his Memoirs, that nothing contributed more to his rise, than that prudent œconomy which he had observe from his youth ; and by which he had always a sum of money before hand, in case of emergencies.

“ It is very difficult to fix the particular point of œconomy ; the best error of the two, is on the parsimonious side. That may be corrected, the other cannot.

“ The reputation of generosity is to be purchased pretty cheap ; it does not depend so much upon a man’s general expence, as it does upon his giving handsomely where it is proper to give at all. A man, for instance, who should give a servant four shillings, would pass for covetous, while he who gave him a crown, would be reckoned generous : so that the difference of those two opposite characters, turns upon one shilling. A man’s character, in that particular, depends a great deal upon the report of his own servants ; a mere trifle above common wages, makes their report favourable.

“ Take care always to form your establishment so much within your income, as to leave a sufficient fund for unexpected

contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a small sum of ready money may not be employed to great advantage."

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## C H A P. IX.

*His Lordship's most admired Essays in the Paper called the WORLD. His Poems. An Account of the latter Part of his Life. His Death and Character.*

THE Earl of Chesterfield having now completed his son's education, his next care was to procure him a seat in the house of commons. This he effected, for the borough of Liskeard, in the parliament that met in the year one thousand seven hundred and fifty-four; and, notwithstanding Mr. Stanhope's natural bashfulness, he spoke very soon after he took his seat. On that occasion his Lordship sent him the following Letter.

Bath, Nov. 27, 1754.

" My dear Friend,

" I HEARTILY congratulate you upon the loss of your political maiden-head,



head, of which I have received from others a very good account. I hear, that you were stopped for some time in your career; but recovered breath, and finished it very well. I am not surprised, nor indeed concerned, at your accident; for I remember the dreadful feeling of that situation in myself; and as it must require a most uncommon share of impudence to be unconcerned upon such an occasion, I am not sure that I am not rather glad you stopped. You must therefore now think of hardening yourself by degrees, by using yourself insensibly to the sound of your own voice, and to the act (trifling as it seems) of rising up and sitting down again. Nothing will contribute so much to this as committee works, of elections at night, and of private bills in the morning. There asking short questions, moving for witnesses to be called in, and all that kind of small ware, will soon fit you to set up for yourself. I am told that you are much mortified at your accident; but without reason; pray, let it rather be a spur than a curb to you. Persevere, and, depend upon it, it will do well at last. When I say persevere, I do not mean that you should speak every day, nor in every debate. Moreover, I would not advise you to speak again upon public matters



for some time, perhaps a month or two; but I mean, never lose view of that great object: pursue it with discretion, but pursue it always. *Pelotez en attendant partie.* You know I have always told you, that speaking in public was but a knack, which those who apply to the most, will succeed in the best. Two old members, very good judges, have sent me compliments upon this occasion; and have assured me, that they plainly find *it will do*, though they perceived, from that natural confusion you were in, that you neither said all, nor perhaps what you intended. Upon the whole, you have set out very well, and have sufficient encouragement to go on. Attend therefore assiduously, and observe carefully all that passes in the House; for it is only knowledge and experience that can make a debater. But if you still want comfort, Mrs. —, I hope, will administer it to you; for, in my opinion, she may, if she will, be very comfortable; and with women, as with speaking in Parliament, perseverance will most certainly prevail, sooner or later.

“ What little I have played for here, I have won; but that is very far from the considerable sum which you have heard of. I play every evening from seven till ten, at a crown whist party, merely to  
save

save my eyes from reading or writing for three hours by candle-light. I propose being in town the week after next, and hope to carry back with me much more health than I brought down here. Good night."

Mr. Stanhope continued in England till the winter of the year one thousand seven hundred and fifty-six, when he was appointed British resident at Hamburgh, and afterwards envoy extraordinary to the court of Dresden. Thus the Earl of Chesterfield accomplished the two great objects which he had in view for his son, a seat in the house of commons, and a ministerial department at a foreign court; but he never could make him, what he so ardently wished, and so strenuously endeavoured, the *all-accomplished* man. His Lordship's disappointment on this account, does not however appear to have hurt him so much as might have been expected, if we may judge by his Letters. But he had temper for every thing.

During Mr. Stanhope's residence in England, we cannot doubt but his fond father was as assiduous in giving him verbal instructions; as he had formerly been in giving him written ones. His Lordship however found leisure to write many elegant essays in a periodical paper called

the WORLD, published about that time. Several of them are upon subjects similar to those treated in the System, and nearly in the same words, consequently these would be improper here : others are upon temporary subjects, and those would be equally improper : but such as are affected by neither of these objections (which, however, happen to be very few) I shall give to the reader, in the form in which they first appeared.

### The W O R L D.

Numb. 120. THURSDAY, April 17, 1755.

“ MOST people complain of fortune ; few of nature : and the kinder they think the latter has been to them, the more they murmur at what they call the injustice of the former.

“ Why have not I the riches, the rank, the power of such and such, is the common expostulation with fortune : but why have not I the merit, the talents, the wit, or the beauty of such and such others, is a reproach rarely or never made to nature.

“ The truth is, that nature, seldom profuse, and seldom niggardly, has distributed her gifts more equally than she is generally supposed to have done. Education and situation make the great difference.



ference. Culture improves, and occasions elicit natural talents. I make no doubt but that there are potentially (if I may use that pedantic word) many Bacons, Lockes, Newtons, Cæsars, Cromwells, and Marlboroughs, at the plough-tail, behind counters, and, perhaps, even among the nobility; but the soil must be cultivated, and the seasons favourable, for the fruit to have all its spirit and flavour.

“ If sometimes our common parent has been a little partial, and not kept the scales quite even; if one preponderates too much, we throw into the lighter a due counterpoise of vanity, which never fails to set all right. Hence it happens, that hardly any one man would, without reserve, and in every particular, change with any other.

“ Though all are thus satisfied with the dispensations of nature, how few listen to her voice? How few follow her as a guide? In vain she points out to us the plain and direct way to truth; vanity, fancy, affectation, and fashion, assume her shape, and wind us through fairy-ground to folly and error.

“ These deviations from nature are often attended by serious consequences, and always by ridiculous ones: for there is nothing truer than the trite observation,



“ that people are never ridiculous, for  
 “ being what they really are, but for af-  
 “ fecting what they really are not.” Aff-  
 fection is the only source, and, at the same  
 time, the only justifiable object of ridicule.  
 No man whatsoever, be his pretensions what  
 they will, has a natural right to be ridi-  
 culous: it is an acquired right, and not  
 to be acquired without some industry:  
 which perhaps is the reason why so many  
 people are so jealous and tenacious of it.

“ Even some people’s vices are not their  
 own, but affected and adopted (though at  
 the same time unenjoyed) in hopes of  
 shining in those fashionable societies, where  
 the reputation of certain vices gives lustre.  
 In these cases, the execution is commonly  
 as awkward, as the design is absurd; and  
 the ridicule equals the guilt.

“ This calls to my mind a thing that real-  
 ly happened not many years ago. A young  
 fellow of some rank and fortune, just let  
 loose from the university, resolved, in or-  
 der to make a figure in the world, to as-  
 sume the shining character of, what he  
 called, a rake. By way of learning the  
 rudiments of his intended profession, he  
 frequented the theatres, where he was  
 often drunk, and always noisy. Being  
 one night at the representation of that  
 most absurd play, the *Libertine destroyed*,  
 he

he was so charmed with the profligacy of the hero of the piece, that, to the edification of the audience, he swore many oaths that he would be the *Libertine destroyed*. A discreet friend of his, who sat by him, kindly represented to him, that to be the *Libertine* was a laudable design, which he greatly approved of; but that to be the *Libertine destroyed*, seemed to him an unnecessary part of his plan, and rather rash. He persisted, however, in his first resolution, and insisted upon being the *Libertine*, and *destroyed*. Probably he was so; at least the presumption is in his favour. There are, I am persuaded, so many cases of this nature, that for my own part I would desire no greater step towards the reformation of manners for the next twenty years, than that people should have no vices but *their own*.

“ The blockhead who affects wisdom, because nature has given him dulness, becomes ridiculous only by his adopted character; whereas he might have stagnated unobserved in his native mud, or perhaps have engrossed deeds, collected shells, and studied heraldry, or logic, with some success.

“ The shining coxcomb aims at all, and decides finally upon every thing, because nature has given him pertness. The de-

gree of parts and animal spirits, necessary to constitute that character, if properly applied, might have made him useful in many parts of life; but his affectation and presumption make him useless in most, and ridiculous in all.

“ The septuagenary fine gentleman might probably, from his long experience and knowledge of the world, be esteemed and respected in the several relations of domestic life, which, at his age, nature points out to him: but he will most ridiculously spin out the rotten thread of his former gallantries. He dresses, languishes, ogles, as he did at five-and-twenty; and modestly intimates that he is not without a *bonne fortune*; which *bonne fortune* at last appears to be the prostitute he had long kept (not to himself), whom he marries and owns, because *the poor girl was so fond of him, and so desirous to be made an honest woman.*

“ The sexagenary widow remembers that she was handsome, but forgets that it was thirty years ago, and thinks herself so, or at least, very *likeable* still. The pardonable affectations of her youth and beauty, unpardonably continue, increase even with her years, and are doubly exerted, in hopes of concealing the number. All the gaudy glittering parts of dress, which  
rather



rather degraded than adorned her beauty in its bloom, now expose to the highest and justest ridicule, her shrivelled or her overgrown carcase. She totters or sweats under the load of her jewels, embroideries, and brocades, which, like so many Egyptian hieroglyphics, serve only to authenticate the venerable antiquity of her august mummy. Her eyes dimly twinkle tenderness, or leer desire: their language, however inelegant, is intelligible; and the half-pay captain understands it. He addresses his vows to her vanity, which assures her they are sincere. She pities him, and prefers him to credit, decency, and every social duty. He tenderly prefers her (though not without some hesitation) to a jail.

“ Self-love, kept within due bounds, is a natural and useful sentiment. It is, in truth, social love too, as Mr. Pope has very justly observed: it is the spring of many good actions, and of no ridiculous ones. But self-flattery is only the ape or caricatura of self-love, and resembles it no more than is absolutely necessary to heighten the ridicule. Like other flattery, it is the most profusely bestowed, and greedily swallowed, where it is the least deserved. I will conclude this subject with the substance of a fable of the  
inge-



ingenious monsieur De La Motte, which seems not unapplicable to it.

“ Jupiter made a lottery in heaven, in which mortals, as well as gods, were allowed to have tickets. The prize was WISDOM; and Minerva got it. The mortals murmured, and accused the gods of foul play. Jupiter, to wipe off this aspersions, declared another lottery, for mortals singly, and exclusively of the gods. The prize was FOLLY. They got it, and shared it among themselves. All were satisfied. The loss of WISDOM was neither regretted nor remembered; FOLLY supplied its place, and those who had the largest share of it, thought themselves the wisest.”

### The W O R L D.

Numb. 196. THURSDAY, Sept. 30, 1756.

“ IT is a vulgar notion, and worthy of the vulgar, for it is both false and absurd, that passionate people are the best-natured people in the world. *They are a little hasty, it is true; a trifle will put them in a fury; and while they are in that fury, they neither know nor care what they say or do: but then as soon as it is over, they are extremely sorry and penitent for any injury or mischief they did* This panegyric on these choleric good-natured people, when examined

amined and simplified, amounts in plain common sense and English to this: that they are good-natured when they are not ill-natured; and that when in their fits of rage they have said or done things that have brought them to the goal or the gallows, they are extremely sorry for it. It is indeed highly probable that they are; but where is the reparation to those whose reputations, limbs, or lives, they have either wounded or destroyed? This concern comes too late, and is only for themselves. Self-love was the cause of the injury, and is the only motive of the repentance.

“Had these furious people real good nature, their first offence would be their last, and they would resolve at all events never to relapse. The moment they felt their choler rising, they would enjoin themselves an absolute silence and inaction, and by that sudden check rather expose themselves to a momentary ridicule (which, by the way, would be followed by universal applause) than run the least risk of being irreparably mischievous.

“I know it is said in their behalf, that this impulse to wrath is constitutionally so sudden and so strong, that they cannot stifle it, even in its birth: but experience shews us, that this allegation is notoriously  
false;

false ; for we daily observe that these stormy persons both can and do lay those gusts of passion, when awed by respect, restrained by interest, or intimidated by fear. The most outrageous furioso does not give a loose to his anger in presence of his sovereign, or his mistress ; nor the expectant heir in presence of the peevish dotard from whom he hopes for an inheritance. The soliciting courtier, though perhaps under the strongest provocations, from unjust delays and broken promises, calmly swallows his unavailing wrath, disguises it even under smiles, and gently waits for more favourable moments : nor does the criminal fly in a passion at his judge or his jury.

“ There is then but one solid excuse to be alledged in favour of those people ; and if they will frankly urge it, I will candidly admit it, because it points out its own remedy. I mean, let them fairly confess themselves mad, as they most unquestionably are : for what plea can those that are frantic ten times a day, bring against shaving, bleeding, and a dark room, when so many much more harmless madmen are confined in their cells at Bedlam for being mad only once in a moon ? Nay, I have been assured by the late ingenious doctor Monro, that such of  
his



his patients who were really of a good-natured disposition, and who in their lucid intervals were allowed the liberty of walking about the hospital, would frequently, when they found the previous symptoms of their returning madness, voluntarily apply for confinement, conscious of the mischief which they might possibly do, if at liberty. If those who pretend not to be mad, but who really are so, had the same fund of good-nature, they would make the same application to their friends, if they have any.

“ There is in the *Menagiana* a very pretty story of one of these angry gentlemen, which sets their extravagancy in a very ridiculous light.

“ Two gentlemen were riding together, one of whom, who was a choleric one, happened to be mounted on a high met-tled horse. The horse grew a little troublesome, at which the rider grew angry, and whipped and spurred him with great fury ; to which the horse, almost as wrong-headed as his master, replied with kicking and plunging. The companion, concerned for the danger, and ashamed of the folly of his friend, said to him coolly, *Be quiet, be quiet, and shew yourself the wiser of the two.*

“ This



“ This sort of madness, for I will call it by no other name, flows from various causes, of which I shall now enumerate the most general.

“ Light unballasted heads are very apt to be overset by every gust, or even breeze of passion; they appretiate things wrong, and think every thing of importance, but what really is so: hence those frequent and sudden transitions from silly joy to fillier anger, according as the present silly humour is gratified or thwarted. This is the never-failing characteristic of the uneducated vulgar, who often in the same half-hour fight with fury, and shake hands with affection. Such heads give themselves no time to reason; and if you attempt to reason with them, they think you rally them, and resent the affront. They are, in short, overgrown children, and continue so in the most advanced age. Far be it from me to insinuate, what some ill-bred authors have bluntly asserted, that this is in general the case of the fairest part of our species, whose great vivacity does not always allow them time to reason consequentially, but hurries them into testiness upon the least opposition to their will. But at the same time, with all the partiality which I have for them, and nobody can have more than I have, I must confess

confess that in all their debates, I have much more admired the copiousness of their rhetoric, than the conclusiveness of their logic.

“ People of strong animal spirits, warm constitutions, and a cold genius (a most unfortunate and ridiculous, though common compound) are most irascible animals, and very dangerous in their wrath. They are active, puzzling, blundering, and petulantly enterprising and persevering. They are impatient of the least contradiction, having neither arguments nor words to reply with; and the animal part of their composition bursts out into furious explosions, which have often mischievous consequences. Nothing is too outrageous or criminal for them to say or do in these fits; but as the beginning of their frenzy is equally discoverable by their glaring eyes, inflamed countenances, and rapid motions, the company, as conservators of the peace (which, by the way, every man is, till the authority of a magistrate can be procured) should forcibly seize these madmen, and confine them in the mean time, in some dark closet, vault, or coal-hole.

“ Men of nice honour, without one grain of common honesty (for such there are) are wonderfully combustible. The honourable

nourable is to support and protect the dishonest part of their character. The consciousness of their guilt makes them both fore and jealous.

“ There is another very irascible sort of human animals, whose madness proceeds from pride. These are generally the people, who having just fortunes sufficient to live idle and useless to society, create themselves gentlemen, and are scrupulously tender of the rank and dignity which they have not. They require the more respect, from being conscious that they have no right to any. They construe every thing into a slight, ask explanations with heat, and misunderstand them with fury. *Who are you? What are you? Do you know who you speak to? I'll teach you to be silent to a gentleman,* are their daily idioms of speech, which frequently end in assault and battery, to the great emolument of the Round-house and Crown-office.

“ I have known many young fellows, who at their first setting out into the world, or in the army, have simulated a passion which they did not feel, merely as an indication of spirit, which word is falsely looked upon as synonymous with courage. They dress and look fierce, swear enormously, and rage furiously, seduced  
by



by that popular word, spirit. But I beg leave to inform these mistaken young gentlemen, whose error I compassionate, that the true spirit of a rational being consists in cool and steady resolution, which can only be the result of reflection and virtue.

“ I am very sorry to be obliged to own, that there is not a more irritable part of the species, than my brother authors. Criticism, censure, or even the slightest disapprobation of their immortal works, excite their most furious indignation. It is true indeed that they express their resentment in a manner less dangerous both to others and to themselves. Like incensed porcupines, they dart their quills at the objects of their wrath. The wounds given by these shafts are not mortal, and only painful in proportion to the distance from whence they fly. Those which are discharged (as by much the greatest numbers are) from great heights, such as garrets, or four-pair-of-stair rooms, are puffed away by the wind, and never hit the mark; but those which are let off from a first or second floor, are apt to occasion a little smatting, and sometimes festering, especially if the party wounded be unsound.

“ Our



“Our GREAT CREATOR has wisely given us passions, to rouse us into action, and to engage our gratitude to him by the pleasures they procure us; but at the same time he has kindly given us reason sufficient, if we will but give that reason fair play, to controul those passions; and has delegated authority to say to them, as he said to the waters, “Thus far shall ye go, and no farther.” The angry man is his own severest tormentor; his breast knows no peace, while his raging passions are restrained by no sense of either religious or moral duties. What would be his case, if his unforgiving example (if I may use such an expression) were followed by his ALL-MERCIFUL MAKER, whose forgiveness he can only hope for, in proportion as he himself forgives and loves his fellow-creatures.”

### The W O R L D.

Numb. 197. THURSDAY, October 7, 1756.

“IF we give credit to the vulgar opinion, or even to the assertions of some reputable authors both ancient and modern, poor human nature was not originally formed for keeping: every age has degenerated; and from the fall of the first man, my unfortunate ancestor, our species has been tumbling on, century by century, from  
bad

bad to worse, for about six thousand years.

“ Considering this progressive state of deterioration, it is a very great mercy that things are no worse with us at present; since, geometrically speaking, the human ought by this time to have sunk infinitely below the brute and the vegetable species, which are neither of them supposed to have dwindled or degenerated considerably, except in a very few instances: for it must be owned that our modern oaks are inferior to those of Dodona, our breed of horses to that of the Centaurs, and our breed of fowls to that of the Phoenixes.

“ But is this really the case? Certainly not. It is only one of those many errors which are artfully scattered by the designs of a few, and blindly adopted by the ignorance and folly of the many. The moving exclamations of—*these sad times! this degenerate age!* the affecting lamentations over *declining virtue* and *triumphant vice*, and the tender and final farewell bidden every day to unrewarded and discouraged public spirit, arts and sciences, are the common-place topics of the pride, the envy, and the malignity of the human heart, that can more easily forgive, and even commend, antiquated and re-

mote, than bear coteremporary and contiguous merit. Men of these mean sentiments have always been the satirists of their own, and the panegyrist of former times. They give this tone, which fools, like birds in the dark, catch by ear, and whistle all day long.

“As it has constantly been my endeavour to root out, if I could, or, if I could not, to expose the vices of the human heart, it shall be the object of this day’s paper to examine this strange inverted entail of virtue and merit upwards, according to priority of birth, and seniority of age. I shall prove it to be forged, and consequently null and void to all intents and purposes whatsoever.

“If I loved to jingle, I would say that human nature has always been invariably the same, though always varying; that is, the same in substance, but varying in forms and modes, from many concurrent causes, of which perhaps we know but few. Climate, education, accidents, severally contribute to change those modes; but in all climates, and in all ages, we discover through them the same passions, affections, and appetites, and the same degree of virtues and vices.

“This being unquestionably the true state of the case, which it would be endless to  
bring



bring instances to prove from the histories of all times and of all nations, I shall, by way of warning to the incautious, and of reproof to the designing, proceed to explain the reasons, which I have but just hinted at above, why the human nature of the time being has always been reckoned the worst and most degenerate.

“ Authors, especially poets, tho’ great men, are, alas ! but men ; and like other men, subject to the weaknesses of human nature, though perhaps in a less degree ; but it is however certain that their breasts are not absolutely strangers to the passions of jealousy, pride, and envy. Hence it is that they are very apt to measure merit by the century, to love dead authors better than living ones, and to love them the better the longer they have been dead. The Augustan age is therefore their favourite æra, being at least seventeen hundred years distant from the present. That emperor was not only a judge of wit, but, for an emperor, a tolerable performer too ; and Mæcenas, his first minister, was both a patron and a poet ; he not only encouraged and protected, but fed and fattened men of wit at his own table, as appears from Horace : no small encouragement for panegyric. Those were times indeed for genius to display itself

itself in ! It was honoured, tasted, and rewarded. But now——O *tempora ! O mores !* One must however do justice to the authors, who thus declaim against their own times, by acknowledging that they are seldom the aggressors ; their own times have commonly begun with them. It is their resentment, not their judgment (if they have any) that speaks this language. Anger and despair make them endeavour to lower that merit, which, till brought very low indeed, they are conscious they cannot equal.

“ There is another and more numerous set of much greater men, who still more loudly complain of the ignorance, the corruption, and the degeneracy of the present age. These are the consummate volunteers, but unregarded and unrewarded politicians, who at a modest computation amount to at least three millions of souls in this political country, and who are all of them both able and willing to steer the great vessel of the state, and to take upon themselves the whole load of business and burthen of *employments*, for the service of their dear country. The administration for the time being is always the worst, the most incapable, the most corrupt, that ever was, and negligent of every thing but their own interest. *Where*  
are

*are now your Cecils and your Walsinghams?* Those who ask that question could answer it, if they would speak out, *Themselves*: For they are all that, and more too.

"I stepped the other day, in order only to inquire how my poor country did, into a coffee-house, that is without dispute the seat of the soundest politics in this great metropolis, and sat myself down within ear-shot of the principal council-table. Fortunately for me, the president, a person of age, dignity, and becoming gravity, had just begun to speak. He stated with infinite perspicuity and knowledge the present state of affairs in other countries, and the lamentable situation of our own. He traced with his finger upon the table, by the help of some coffee which he had spilt in the warmth of his exordium, the whole course of the Ohio, and the boundaries of the Russian, Prussian, Austrian, and Saxon dominions; foresaw a long and bloody war upon the continent, calculated the supplies necessary for carrying it on, and pointed out the best methods for raising them, which, for that very reason, he intimated would not be pursued. He wound up his discourse with a most pathetic peroration, which he concluded with saying, *Things*



were not carried on this way in queen Elizabeth's days ; the public was considered, and able men were consulted and employed. Those were days ! " Aye, sir, and nights " too, I presume, (said a young fellow " who stood near him) some longer and " some shorter, according to the variation of the seasons ; pretty much like " ours." Mr. President was a little surprised at the suddenness and pertinence of this interruption ; but recomposing himself, answered with that cool contempt that becomes a great man, " I did not " mean astronomical days, but political " ones." The young fellow replied, " O then, sir, I am your servant," and went off in a laugh.

" Thus informed and edified I went off too, but could not help reflecting in my way, upon the singular ill-luck of this my dear country, which, as long as ever I remember it, and as far back as I have read, has always been governed by the only two or three people, out of two or three millions, totally incapable of governing, and unfit to be trusted. But these reflections were soon interrupted by numbers of people, whom I observed crowding into a public house. Among them I discovered my worthy friend and taylor, that industrious mechanic, Mr. Regnier,

Regnier. I applied to him to know the meaning of that concourse; to which, with his usual humanity, he answered, "We are the master-tailors, who are to meet to-night to consider what is to be done about our journeymen, who insult and impose upon us, to the great detriment of trade." I asked him whether under his protection I might slip in and hear their deliberations. He said, yes, and welcome; for that they should do nothing to be ashamed of. I profited of this permission, and following him into the room, found a considerable number of these ingenious artists assembled, and waiting only for the arrival of my friend, who it seems was too considerable for business to begin without him. He accordingly took the lead, opened the meeting with a very handsome speech, in which he gave many instances of the insolence, the unreasonableness, and the exorbitant demands of the journeymen tailors, and concluded with observing, "that if the government minded any thing now-a-days but themselves, such abuses would not have been suffered; and had they been but attempted in queen Elizabeth's days, she would have worked them with a witness." Another orator then rose up to speak; but as I was sure

M 3

that

that he could say nothing better than what had just fallen from my worthy friend, I stole off unobserved, and was pursuing my way home, when in the very next street I discovered a much greater number of people (though by their dress of seemingly inferior note) rushing into another public house. As numbers always excite my curiosity, almost as much as they mutually do each other's passions, I crowded in with them, in order to discover the object of this meeting, not without some suspicion that this frequent senate might be composed of the journeymen taylor's, and convened in opposition to that which I had just left. My suspicion was soon confirmed by the eloquence of a journeyman, a finisher, I presume, who expatiated with equal warmth and dignity, upon the injustice and oppression of the master taylor's, to the utter ruin of thousands of poor journeymen and their families; and concluded with asserting, "it was a shame that the government and the parliament did not take notice of such abuses; and that had the master taylor's done these things in queen Elizabeth's days, she would have *mastered* them with a vengeance, so she would."

"I con-



“ I confess I could not help smiling at this singular conformity of sentiments, and almost of expressions, of the master politicians, the master taylor, and the journey-men taylor. I am convinced that the two latter really and honestly believed what they said ; it not being in the least improbable that their understandings should be the dupes of their interests : but I will not so peremptorily answer for the interior conviction of the political orator ; though at the same time, I must do him the justice to say, he seemed full dull enough to be very much in earnest.

“ The several scenes of this day suggested to me when I got home various reflections, which perhaps I may communicate to my readers in some future paper.”

The following little poetical pieces are well known to be the earl of Chesterfield's ; and, as I do not know exactly at what period of his life they were written, I shall insert them here. They have all that elegance of turn, and happiness of expression, which so eminently distinguish his Lordship's writings.

## ADVICE to a Lady in AUTUMN.

ASSES milk, half a pint, take at seven,  
or before,

Then sleep for an hour, or two—and no  
more.

At nine stretch your arms ; and, oh think,  
when alone,

There's no pleasure in bed !—" Mary,  
bring me my gown."

Slip on that ere you rise ; let your caution  
be such ;

Keep all cold from your breast, there's al-  
ready too much.

Your pinnets set right, your twitcher tied on,  
Your prayers at an end, and your break-  
fast quite done ;

Retire to some author improving and gay,  
And with sense like your own set your  
mind for the day,

At twelve you may walk ; for, at this time  
o'the year,

The sun, like your wit, is as mild as 'tis  
clear :

But mark in the meadows the ruin of time,  
Take the hint, and let life be improved  
in its prime.

Return not in haste, nor of dressing take  
heed ;

For beauty like yours no assistance can need,  
With

With an appetite, thus, down to dinner  
 you sit,  
 Where the chief of the feast is the flow of  
 your wit :  
 Let this be indulged, and let laughter go  
 round ;  
 As it pleases your mind, to your health  
 'twill redound ;  
 After dinner two glasses, at least, I ap-  
 prove ;  
 Name the first to the king, and the last  
 to your love :  
 Thus chearful with wisdom, with inno-  
 cence gay,  
 And calm with your joys gently glide  
 through the day.  
 The dews of the evening most carefully  
 shun ;  
 Those tears of the sky for the loss of the  
 sun :  
 Then in chat, or at play, with a dance or  
 a song,  
 Let the night, like the day, pass with  
 pleasure along.  
 All cares, but of love, banish far from  
 your mind ;  
 And those you may end—when you please  
 to be kind.



On a Lady's drinking the BATH  
WATERS.

THE gushing streams impetuous flow  
In haste to Delia's lips to go ;  
With equal haste, and equal heat,  
Who would not rush those lips to meet ?  
Bless'd envy'd streams ! still greater bliss  
Attends your warm and liquid kiss :  
For, from her lips, your welcome tide  
Shall down her heaving bosom glide ;  
There fill each swelling globe of love,  
And touch that heart I ne'er could move ;  
From thence in soft meanders stray,  
And find, at last, the blissful way,  
Which thought may paint, tho' verse }  
may'nt say.

Too happy rival ! dwell not there,  
To rack my heart with jealous care ;  
But quit the blest abode—though loth,  
And, quickly passing, ease us both.

VERSES written in a Lady's SHERLOCK  
upon Death.

MISTAKEN fair, lay Sherlock by,  
His doctrine is deceiving ;  
For, while he teaches us to die,  
He cheats us of our living.

To

To die's a lesson we shall know  
 To soon, without a master;  
 Then let us only study now  
 How we may live the faster.

To live's to love, to bless, be blest  
 With mutual inclination;  
 Share then my ardour in your breast,  
 And kindly meet my passion.

But if thus blest I may not live,  
 And pity you deny,  
 To me at least your Sherlock give;  
 'Tis I must learn to die.

## S O N G.

WHEN Fanny, blooming fair!  
 First caught my ravish'd sight,  
 Struck with her shape and air,  
 I felt a strange delight:  
 Whilst eagerly I gazed,  
 Admiring every part,  
 And every feature prais'd,  
 She stole into my heart.

In her bewitching eyes  
 Ten thousand loves appear;  
 There Cupid basking lies,  
 His shafts are hoarded there.

Her blooming cheeks are dy'd  
 With colour all their own,  
 Excelling far the pride  
 Of roses newly blown.

Her well-turn'd limbs confess  
 The lucky hand of Jove;  
 Her features all express  
 The beauteous queen of love.  
 What flames my nerves invade,  
 When I behold the breast  
 Of that too charming maid  
 Rife suing to be press'd!

Venus round Fanny's waist  
 Has her own cestus bound,  
 With guardian Cupids graced,  
 Who dance the circle round.  
 How happy must he be,  
 Who shall her zone unloose!  
 That bliss—to all but me,  
 May Heaven and she refuse!

## S O N G.

WHENEVER, Chloe, I begin  
 Your heart, like mine, to move,  
 You tell me of the crying sin  
 Of unchaste lawless love.

How



How can that passion be a sin,  
Which gave to Chloe birth?  
How can those joys but be divine,  
Which make a heaven on earth.

To wed, mankind the priest trepann'd,  
By some sly fallacy;  
And disobeyed God's great command,  
"Increase and multiply."

You say that love's a crime: content;  
Yet this allow you must,  
More joy's in heaven, if one repent,  
Than over ninety just.

Sin then, dear girl, for Heaven's sake!  
Repent, and be forgiven;  
Bless me! and by repentance make  
A holy-day in heaven.

Soon after Mr. Stanhope left England, we find the following melancholy account of his Lordship's health in a letter from Bath, dated the fourteenth of December, one thousand seven hundred and fifty-six.

"My dear friend," says he to his son, "what can I say to you from this place, where "every day is still but as the first?" though by no means so agreeably passed as Anthony describes his to have  
been.

been. The same things succeed one another every day, with me, as regularly and uniformly as the hours of the day. You will think this tiresome, and so it is; but how can I help it? Cut off from society by my deafness, and dispirited by my ill health, where could I be better? You will say, perhaps, where could you be worse? Only in prison, or the galleys, I confess. However, I see a period to my stay here; and I have fixed in my mind a time for my return to London; not invited there either by politics or pleasures, to both which I am equally a stranger, but merely to be at home; which, after all, according to the vulgar saying, is home, be it never so homely."

Before his Lordship left Bath, however, which was in the month of January, one thousand seven hundred and fifty-seven, his health was considerably restored; and in the September following, we find him addressing his son, who was now settled at Hamburgh, with his usual gaiety.

"Admit me," says he, "to your fire-side, in your little room; and as you would converse with me there, write to me for the future from thence. Are you completely *nippé* yet? Have you formed what the world calls connexions? That

is, a certain number of acquaintances; whom from accident or choice you frequent more than others? Have you either fine or well-bred women there? *Y a-t-il quelque bon ton?* All fat and fair, I presume: too proud and too cold to make advances; but, at the same time, too well-bred and too warm to reject them, when made by *un bonnête homme avec des manières.*"

And in another letter he says, with still more sportfulness,

"The private news from Hamburgh is, that his majesty's resident there is woundily in love with madame \* \* \* \*: if this be true, God send him, rather than her, a good *delivery*. She must be *etrenné* at this season [this letter was written on New-year's day], and therefore I think you should be so too; so draw upon me, as soon as you please, for one hundred pounds.—If this is the case," adds he, "you will soon be out of her chains; for I have, by long experience, found women to be like Telephus's spear: if one end kills, the other cures."

But notwithstanding his Lordship's good humour, his health was by no means confirmed; and he was almost totally deprived of his hearing, which he actually  
lost



lost many years before his death. He was continually removing from London to Blackheath, from Blackheath to Bath, and back again to London; for which he makes the following rational apology.

“ I should not,” says he, “ take all this trouble merely to prolong the fag-end of a life, from which I can expect no pleasure, and others no utility; but the cure, or at least the mitigation, of those physical ills, which make life a load, while it does last, is worth any trouble and attention: for “ to be, or not to be,” is a question of much less importance, in my mind, than to be or not to be well.”—

And in a future letter, written in October, one thousand seven hundred and fifty-eight, he adds, “ I have found so little benefit by these [Bath] waters, that I do not intend to stay here above a week longer; and then remove my crazy body to London, which is the most convenient place either to live or to die in.”

But in a letter from London, written in March, one thousand seven hundred and fifty-nine, we have the following agreeable information, accompanied with the most elegant pleasantry.

“ I am rather better than I was,” says he, “ which I owe not to my physicians, but

but to an ass and a cow, who nourish me, between them, very plentifully and wholesomely : in the morning the ass is my nurse, at night the cow ; and I have just now bought a milch-goat, which is to graze, and nurse me, at Blackheath. I do not know what may come of this latter ; and I am not without apprehensions that it may make a satyr of me ; but should I find that obscene disposition growing on me, I will check it in time, for fear of endangering my life and character by rapes."

He continues the account of his health, with the same good-humour, in a letter from Blackheath, the May following.

"I have been settled here near a week," says he, "to my great satisfaction ; *c'est ma place*, and I know it, which is not given to every body. Cut off from social life by my deafness, as well as other physical ills, and being at best but the ghost of my former self, I walk here in silence and solitude, as becomes a ghost, with this only difference, that I walk by day ; whereas you know, to be sure, that other ghosts only appear by night. My health, however, is better than it was last year, thanks to my total milk diet. This enables me to vary my solitary amusements,

ments, and alternately to scribble as well as to read, which I could not do last year. Thus I saunter away the remainder, be it more or less, of an agitated and active life, now reduced (and I am not sure that I am a loser by the change) to so quiet and serene a one, that it may properly be called *still life*."

This composed cheerfulness of his Lordship's mind was less the effect of temperament than philosophy, as he tells us, taught by experience and knowledge of the world.

"I always," says he, "made the best of the best, and never made bad worse, by fretting. This enabled me to go through the various scenes of life, in which I have been an actor, with more pleasure and less pain than most people. — You will say perhaps," adds he, to his son, "one cannot change one's nature; and that if a person is born of a very sensible gloomy temper, and apt to see things in the worst light, they cannot help it, nor new-make themselves. I will admit it to a certain degree, and but to a certain degree: for, though we cannot totally change our nature, we may, in a great measure, correct it by reflection and philosophy; and some philosophy is a very



very necessary companion in this world, where, even to the fortunate, the chances are greatly against happiness."

In these sentiments his Lordship lived, and in these sentiments too he seems to have died; for, in the year one thousand seven hundred and sixty-three, we find him expressing himself thus:—"I am by no means right yet; I am very weak and flimsy still; but the doctor assures me that my health and spirits will return. If they do, *lucro opponam*, I will make the best of them; if they do not, I will not make their want still worse, by grieving and regretting them. I have lived long enough, and observed enough, to estimate most things at their intrinsic, and not their imaginary value; and at seventy, I find nothing much worth either desiring or fearing. But these reflections," adds he, to his son, "which suit with seventy, would be greatly premature at two and thirty; so make the best of your time; enjoy the present hour, but *memor ultimæ*."—And in a letter from Bath, dated the twenty-seventh of October, one thousand seven hundred and seventy-one, he says to Mrs. Stanhope, "Upon my word, madam, you interest yourself in the state of my existence more than I do myself; for it  
is

is worth the care of neither of us. I ordered my *valet de chambre*, according to your orders, to inform you of my safe arrival here ; to which I can add nothing, being neither better nor worse."

Upon another occasion he says, " I feel a gradual decay, though a gentle one ; and think that I shall not tumble, [and he was not mistaken] but slide gently to the bottom of the hill of life. When that will be I neither know nor care, for I am very *weary*."—Heaven relieved him from that weariness, on the twenty-fifth day of March, in the year one thousand seven hundred and seventy-three, and the seventy-eighth year of his age.

Philip Dormer Stanhope, Earl of Chesterfield, was a slight made man, of the middle size, rather genteel than handsome, either in face or person ; but there was a certain suavity in his countenance, which, accompanied with a polite address and pleasing elocution, obtained him in a wonderful degree the admiration of both sexes, and made his suit irresistible with either. He was naturally possessed of fine sensibility ; but by a habit of mastering his passions, and disguising his feelings, he at length arrived at the appearance of the most perfect

perfect Stoicism : nothing surprised, alarmed, or discomposed him. His capacity was strong, and his learning extensive ; his wit brilliant, and his humour easy : and what has lessened his reputation with a certain class of readers, is his highest praise. His compositions disdain that stilted dignity, which is so often mistaken for genius ; like his manners, they are more elegant than lofty : his talents have nothing of Gothic violence, and his learning is brought down to the level of polished life. As a public speaker he was able, eloquent, and correct, intimately acquainted with the interests of his country, and of Europe ; as a patriot he was warm, bold, and incorruptible ; as a statesman, and a negociator, he was deep, cunning, pliant, and to a certain degree deceitful. As a private nobleman he was apparently open, and engagingly free and communicative to his equals ; attentively polite, even to his inferiors ; and, in the presence of his superiors, princes and potentates, profoundly respectful, yet perfectly unembarrassed. He was generous, and even profuse, in the former part of his life ; in the latter, he was perhaps too parsimonious : but the laudableness of the motive, a desire to save a fortune for his



his natural son, to whom he could not transmit his estate, will certainly be deemed a sufficient apology. Vanity appears to have been his only foible, and gaming his only vice: the first might be attended with some good consequences, the latter with none; it hurt both his health and his fortune; and during the best part of his life made him the dupe of a set of sharpers, who considered him as their prey, and whom any man less infatuated might have seen had nothing to lose. But of this folly, as well as the futility of pompous greatness, he was fully sensible many years before his death; and, following nature by the light of experience, social yet temperate, grave yet gay, he might be truly said to live the life of REASON.

If any thing can be added to this character, it is his Lordship's pious resignation to the will of his Creator. Amid all his bodily infirmities, and notwithstanding the loss of his only son, (who died in November one thousand seven hundred and fifty-eight, and with whom all his worldly hopes perished), he still, in a great measure, preserved his native cheerfulness; and, as he expresses it himself, he was willing even "to crawl as

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an insect" on that earth which he had once, in some degree, ruled. But Heaven was kinder; for, except his hearing, he retained to the last the perfect use of his FACULTIES, as the reward of his VIRTUES.

F I N I S.